Hashia Insaf Nama

(Supplement to Book of Equity)

By

BANDAGI MIYAN HAZRAT VALI BIN YUSUF[RH]

***English Translation* By**

HAZRAT SYED ZIAULLAH YADULLAHI

HASHIA INSAF NAMA

Preface

1. Hazrat Bandagi Miyan Vali Bin Yusuf[RZ] is the second-generation follower (*taba'i*) of Imām Syed Muhammad Mahdi al-*Mau'ood*[AS]. First, he wrote twenty chapters of ***Insaf Nama***. Then he wrote the marginal notes (*hashia*) on all its pages. The devotees (*'ashiqan*) of the parables (*nuqul*) of Imām Mahdi[AS] separately wrote down all the twenty chapters in a book entitled ***Matan Sharif***, the sacred text of ***Insaf Nama***. Then they copied all the parables of the marginal notes in a separate book and gave it the title ***HASHIA INSAF NAMA*** or ***HASHIA SHARIF*****.**

2. In the ***HASHIA SHARIF***, Hazrat Bandagi Miyan Vali[RZ] has collected many gnomic utterances of prophets and saints. Reading them, one comes to know the intent and purport of the religion (of Islam). It also shows the purity and pristine glory of the sacred lives of the purest among the devotees of Almighty Allah. This also helps one to find what Allah calls the 'straight path' of the desire, love and devotion of Allah. Allah has said that He had created man and jinn for nothing other than His slavery (*ubudiat*). The objective of this is (enshrined) in Imām Mahdi's saying which enjoins his followers to obey Allah and His Apostle, Prophet Muhammad[SLM]. This is the main and great objective of the sayings of Allah and Imām Mahdi[AS]. Prophet Muhammad[SLM] has said that the wicked (or the sinners) would have been killed if the virtuous had not been around. — HAZRAT SYED DILAWAR GORAY MIYAN OF BEGUM BAZAAR, HYDERABAD, WHO HAD TRANSLATED ***HASHIA SHARIF*** INTO URDU.

Translator's note

By the infinite Grace and Mercy of Almighty Allah, I was able to finish the English translation of ***Hashia Insaf Nama,*** also known as the ***Hashia Sharif*** by the middle of January 2003. It is the second most important book in the religious literature of the Mahdavia community, the first being the ***Insaf Nama*** itself.

The author, Hazrat Vali Bin Yusuf[RA] first wrote the ***Insaf Nama*** and then added the notes on the margins of the book. The *ulama* of a later age separated the text (***Matan Sharif***) and the marginal notes (***Hashia Sharif***). I had earlier translated the ***Insaf Nama*** **(**and other books**)** and the MAHDAVIA FOUNDATION has published some of them.

The draft of the English translation was sent to Hazrat *Faqir* M. Syed Yusuf alias Khaleel of Panagudi and Hazrat *Faqir* Syed Munower Roshan of Channapatna. They have done a thorough job by going through the draft and comparing it with the original text in Urdu, preparing an index and making valuable suggestions for improving the draft text. The corrections have been carried out. I am grateful to them for the help they gave me.

The four English translations of Qurān used in this book are those of Abdul Majid Daryabadi (AMD), Abdullah Yusuf Ali (AYA), M.M. Pickthal (MMP) and Syed Abdul Latif (SAL). They have been acknowledged in the footnotes by their initials along with the numbers of the chapter and the verse of the Qurān.

The esteemed readers are respectfully requested to inform this humble translator if they find any mistakes so that they could be corrected in the next edition. --- *Faqir* Syed Ziaullah Yadullahi.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

HASHIA INSAF NAMA

1. Somebody asked Imām Syed Muhammad Mahdi al-Mau'ood[AS] to explain the purport and essence of all the divine speech (*Kalamullah*—Allah's Books) in one sentence. The Imām[AS] said: "I will explain the purport and essence of all the divine Books—The Old Testament, The Psalms of David, The Bible and The Qurān— in one sentence and that sentence is *La ilaha illa Llah* (There is no god but God—Allah)."

2. The Imām[AS] said, according to a narration, that the effect of Truth (*Haq*) is like that of the crescent moon; it increases every day. However, the effect of un-Truth (*bātil*) is like the full moon, it decreases till it finally disappears. Allah says in Qurān: *It is He Who hath sent His Apostle with Guidance and religion of Truth, to proclaim it, over all religions, even though the Pagans may detest (it).*[1]

3. Wherever the Imām[AS] moved among the mountains, forests and trees, a Voice said that this was Imām Mahdi al-*Mau'ood*[AS] and this was the Caliph (vice-regent) of Allah.

4. It is narrated that whenever Imām Mahdi[AS] performed his ablutions (*wuẓū*) and the drops of water fell on the ground, a sound

[1] . (S. 9: 33 AYA)

would be heard that this Imām Mahdi al-*Mau'ood*AS was true (*Haq*). Bandagi Miyan Shah NizamRZ told the ImāmAS that he (the ShahRZ) had heard a voice from the drops of water and "I hear it." It says that this Imām Mahdi al-*Mau'ood*AS is true. In reply, the ImāmAS said: "O Miyan NizamRZ, Allah has given you ears. You hear the voices."

5. It is narrated that Imām MahdiAS said: "He, whose attention is fully directed towards Allah, morning and evening, in all situations, is a *mumin*."

6. It is narrated that Imām MahdiAS said, "He who remembered Allah for three *pahr* (nine hours), was a hypocrite; he who remembered Allah for four *pahr* (twelve hours) was an idolater (*mushrik*); and he who remembered Allah for five *pahr* (fifteen hours) was an imperfect *mumin*. He, who remembered Allah for eight *pahr* (twenty-four hours), was a perfect *mumin*." Imām Mahdi's commandment was from the commandment of Allah. Allah's commandments do not change. If this practice is not there, how can there be faith (*imān*) and how can there be the practice of Imām MahdiAS.

7. It is narrated that Imām MahdiAS called the remembrance of Allah for five *pahr* as abundant remembrance (*zikr-e-kaseer*). It had to be performed in this way: the seeker should be in *zikr* of Allah from early morning till a *pahr* and a half (that is, till four-and-a-half hours after sun-rise) and from after *zuhr* prayers till the '*Isha* (night) prayers, so that one does not miss his day or night. The ImāmAS called the *zikr* of three *pahr* (nine hours) as scarce (*qaleel*) and as the attribute (*sifat*) of hypocrites, as Allah has said: *Verily the hypocrites attempt to deceive Allah: but He overreaches them, when they stand up for prayer grudgingly, only to be seen of men, and give to Allah but little thought.* [2] Imām MahdiAS has decreed the *zakir* of three *pahr* (nine hours a day) as a hypocrite. He has called the *zakir* for four *pahr* as an idolater

[2] (S. .4: 142 SAL):

(*mushrik*), that is, he is in the remembrance of Allah for twelve hours while he devotes the remaining twelve hours to what is other than Allah. He divides his time equally between Allah and Satan. Allah has said in Qurān: *Yet there are men who take (for worship) others besides Allah, as equal (with Allah); they love gods other than Allah as they should love Allah, but those of Faith are overflowing in their love for Allah.*[3] The more one is loved, the more one is remembered. Prophet Muhammad[SLM] has said: "The more a thing is loved, the more it is remembered." Allah has said in Qurān: *When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy.*[4]

8. Imām Mahdi[AS] is narrated to have said that there are four kinds of the *kalima* (the testification of Islamic faith): the first is *La ilaha illa Llah* **spoken**; secondly, *La ilaha illa Llah* **known**; thirdly, *La ilaha illa Llah* **tasted**; and, finally, *La ilaha illa Llah* **occurred**. The apostles and saints of Allah possess the last three ranks, that is, the Knowledge of Certainty (*Ilm al-Yaqeen*), believing at sight only (*Ain al-Yaqeen*); and, finally, absolute Certainty (*Haq al-Yaqeen*). Among these four kinds, the one, that is, *La ilaha illa Llah* **spoken** is the attribute of hypocrites, who do not even have the essence of Faith (*imān*). How can the person, who does not have even the essence of *imān*, escape the retribution from Allah? But the true seeker (*tālib-e-sādiq*), who has turned the direction of his heart away from what is other than Allah (*ghair-e-Haq*), and towards Allah, who is always engaged (in the remembrance of Allah), who has adapted seclusion from the world and the people, and who tries to come out of his self[5] has been included among the Faithful.

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[3] (S. 2: 165)
[4] (S. 39 45 AYA)
[5] Who has the courage to come out of his *self*, or, in other words, who has the courage to perish or efface his *self*.

9. Further, the Imām^AS has said that faith (*imān*) is the *z̤āt* (essence or nature) of Allah.

10. Imām Mahdi^AS is narrated to have said that if the *Kalima*, *La ilaha illa Llah* stays at the heart of a person as long as it takes for a grain of green gram, if thrown, on a horn of a cow, and it makes a feeble sound, the work of that person is perfected.

11. Imām Mahdi^AS is narrated to have said: "A house is full of cotton. A spark is thrown on the cotton and is withdrawn instantly. The spark would leave a black dot where it touched the cotton. But if (the spark of) *La ilaha illa Llah* stays on the heart of a *mumin* even for such an insignificantly short period of time, it would burn all the loves and affections of (things) other than Allah." Alas! In our long lives, it never happened that *La ilaha illa Llah* did not stay on our hearts even for such a short period. Always, Imām Mahdi^AS tried to make (his followers) remain in Allah's *zikr*. Imām Mahdi^AS prohibited any two of his companions from sitting together and indulging in telling even religious stories, or reciting Qurān. He has said that the heart becomes heedless (by such things). Be it known that useless talk is very bad. Anything that has no hint of the religion in it is not counted as part of religion. It is useless. The word and deed that are for the Truth and lead towards the Truth, are not useless

12. Hazrat Bandagi Miyan Bhai Muhājir^RZ narrates that Imām Mahdi^AS came to his *hujra* from his house some two or three times and saw two of his companions sitting together. "What are you doing sitting here," he asked. They said: "We are telling stories (*hikayat*) about religion, Miranjeo." The Imām^AS said: "Brothers! Without the *zikr* (remembrance of Allah), you will not reach Him."

13. Imām Mahdi^AS used to prohibit, according to a narration, any two of his companions from sitting together and reading (or learning). He used to urge them to remember (*zikr*) Allah. But the Imām^AS used to teach Bandagi Miyan Shah Nizam^RZ. Both of them would sit together and the Imām^AS would start teaching. The Imām^AS

would recite Qurān (for some time) and then he would ask the Shah[RZ] to recite it by saying, "We will listen and you read now." (Once) Miyan Nizam[RZ] said, "I do not remember. I have not even seen it." The Imām[AS] would again urge him to recite Qurān. When the Shah[RZ] started reciting (the Qurān), he recited the whole of the Book from memory. One of the companions tried to come near them during a session. The Imām[AS] looked at him angrily. He went away. After the session was over, the Imām[AS] summoned the concerned person and told him: "The Master (God) was teaching Qurān to His slave. Had you come a step closer, you would have been burnt."

14. Imām Mahdi[AS] is narrated to have said, "Allah commands me to say that this (the following) Qurānic Verse is in favour of your (the Imām's) group. Allah says: *Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the Highest Grace.*[6]" Imām Mahdi[AS] has said that *sabiq-bil-khairat* are those who have fully perished (*fana*—in the *z̲āt* of Allah). *Minhum muqtasid* are those who have partially perished (*neem fana*) and *zalim li-nafsihi* have perished only a bit. Hence, "one who is outside these three categories is out of my group (of followers)," said Imām Mahdi[AS].

15. Imām Mahdi[AS] is narrated to have said, "Allah, Most High, commands me to say that 'I have given the keys of Our Treasure of Faith in your hands; and We have made you the defender (*nasir*) of the religion (*deen*) of Prophet Muhammad[SLM]. And I am your defender. Go and invite (everybody). Whoever accepted you is a *mumin*. And whoever rejected you is a *kāfir*.'" Further, Imām Mahdi[AS] said that Allah commands, 'We have granted the knowledge of the Firsts (*awwaleen*) and the Lasts (*aakhireen*), and the meaning and explanation (*bayan*) of Qurān to you.' Further, Imām Mahdi[AS] is

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[6] (S. 35:32 AYA)

quoted as having said, 'If this servant comes (out) after studying and thinking about Qurān and then explains it, this servant is a liar, an oppressor and one who slanders Allah. Whatever this servant says, does, recites, reads or explains the Qurānic Verses, he does it as Allah has taught him. I receive fresh teachings from Allah without an intervening medium everyday. This is the situation in which this servant of Allah is. Imām Mahdi^AS also quoted Allah as commanding him, *Thereafter the responsibility is Ours to let its meaning be clear (to everyone).'"* [7] Imām Mahdi^AS quoted Allah as saying that this Verse was in his (Imām Mahdi's favour). The Imām^AS quoted Allah as saying: "We have made you the inheritor of Prophet Muhammad^SLM. We have granted full and complete emulation of the Prophet^SLM. Whoever recognised you, he is deemed to have recognised Me. And whoever did not recognise you, he did not recognise Me.'"

16. Imām Mahdi^AS is quoted as having said that the sign of his confirmation (*tasdiq*) was that an impotent person becomes a potent man, that is, a seeker of the world became a seeker of Allah; a miser becomes a generous man, that is, a person who could not give even a *dinar* in charity, in the name of Allah, would give his life for the sake of Allah; an *ummi* (uneducated person) becomes an *aalim* (a learned man), that is, a person who did not know even a letter, becomes (so learned) that he would explain the meaning of Qurān.

17. Imām Mahdi^AS is quoted as having said that to affirm him was the Vision (*binai)* of Allah.

18. Imām Mahdi^AS is quoted as saying that he, who saw Allah confined (*muqaiyad*), was an idolater (*mushrik*).

19. Imām Mahdi^AS is quoted as having said in Gujarati (language) that there was no limit to the divinity and Providence

[7] (S. 75: 19 SAL)

(*khudai*) of Allah and there was no limit to the desire (*talab*) of his slave (*banda*).

20. Imām Mahdi[AS] is quoted as saying in Gujarati that the desire (*talab*) of the world was infidelity (*kufr*). The seeker of the world was an infidel (*kāfir*). The seeker of Allah was a believer (*mumin*); and seeing of Allah was possible.

21. Imām Mahdi[AS] is also quoted as saying: "Why do you call him a *dunyadar* (a person of the world)? Why do you not call him an infidel (*kāfir*)?"

22. Imām Mahdi[AS] is quoted as saying in Hindi: "*Tum kun bhojan; ham kun piyu* (meals for you; and God—the beloved— for me)."

23. Further, the Imām[AS] is quoted as saying: "Neither do we load betelnut and cloves, nor other merchandise (on our pack animals); we bring the divine speech (word of Allah—*kalamullah*); what taxes have we to pay?"

24. Imām Mahdi[AS] is quoted as saying: "We wear old and worn out clothes, we go in for plain and poor meals, we do not go to the houses of the rich or the un-Islamic places of worship; this is our practice (in station in journey); we look for a mosque and water."

25. The Imām[AS] has said: "Those, who are ours, will die in penury."

26. The Imām[AS] has said: "An illiterate (*ummi*) of this servant will triumph over the learned from among our opponents."

27. Imām Mahdi[AS] has said: "Those who are ours, will die seeing and showing the Vision of Allah."

28. Bandagi Miyan Syed Khundmir[RZ] has said: "He, who is ours, is an accepted faithful (*muqbil mumin*). He would be displeased at

seeing an infidel or an atheist (*munkir, kāfir*). What is the fun of his reposing faith in Imām Mahdi[AS], if he does not do even that!"

29. Imām Mahdi[AS] is quoted as saying: "The pigeon-house collapsed, the kitchen got set afire, the unfortunate cat, in its greed for fat and butter, died of burns."

30. It is narrated that some of the brothers came from Khorasan. Bandagi Miyan Syed Khundmir[RZ] asked them about Imām Mahdi[AS]. They said: "O Miyan Khundmir[RZ], things are steady." Astonished. Bandagi Miyan[RZ] asked: "What is the matter. Explain it in clear terms." They said: "Formerly the Imām[AS] used to be silent and serious. Now he is cheerful and jovial. And he laughs." Bandagi Miyan[RZ] said: "It is our good fortune if we find our master jovial and laughing."

31. Imām Mahdi[AS] is narrated to have said in Gujarati language: "Understand that the person, who thinks he too is something, is nothing. The person, who thinks he is nothing, may have some love for Allah in him (or in his heart)."

32. It is narrated that when Hazrat Bandagi Miyan Syed Khundmir[RZ] came to Bhadriwali from Jalor for the first time with his *dā'ira*, he stayed there for some days; some of the brothers (inmates of the *dā'ira*) went to meet their relatives in the village. The relatives were conformists of Imām Mahdi[AS] and used to come with their families and stay for months in the *dā'ira*. They were known for their generosity. Bandagi Miyan[RZ] did not consider them as kinsmen despite all this. He consulted Miyan Shahabuddin[RA], son of Qutbuddin, Miyan Qutbuddin, son of Yaqub, and Miyan Alauddin bin Rafi', and instructed them to bring a particular camel to a particular place and wait. Bandagi Miyan[RZ] told them: "We too will embark on a journey." His instructions were followed. Bandagi Miyan[RZ] started going to the appointed place later in the night. At the time of departure, Bandagi Miyan[RZ] gestured towards the servant-girl, Marjana. She did not get-up, as she was in front of Bibi 'Aisha[RZ]

(Bandagi Miyan's wife). Bandagi Miyan[RZ] came out of the *dā'ira* boundaries and continued walking. Bandagi Malik Hammad[RZ] followed Bandagi Miyan[RZ]. Bandagi Miyan[RZ] was not attentive to anything. He could not even recognise the correct path (as he was in divine ecstasy). When they came near the appointed place, say a distance of about a couple of agricultural fields (*khet*) where the camel had been brought. The brothers with the camel thought that the news of the departure of Bandagi Miyan[RZ] had spread. As such the brothers were coming, they thought. Hence, they started to walk faster. The brothers went ahead and Bandagi Miyan[RZ] followed them. On the way, the clothes of Bandagi Miyan[RZ] got entangled in a thorny bush. Bandagi Miyan[RZ] then sat down. He started speaking about his situation. He said: "*Ilahi*! This slave (*banda*) is not capable of being a spiritual guide (*murshid*). It does not suit him to sit in the place of Imām Mahdi[AS] and perform the duties of a *murshid* like giving sanctified left-over (*paskhurda*) and distributing *sawaiyat* (shares of alms received)." Then a voice from Allah, Most High, was heard. It said: "O Syed Khundmir[RZ], you are our well liked (*maqbool*). We have made you capable of succeeding to the position of (Hazrat) Syed Muhammad[AS]. We have given you many Robes of Honour (*khal'aten*). We have granted you the meaning of Qurān." Bandagi Miyan[RZ] reiterated his arguments. The voice again said: "We have a lot of work to be done by you. Where are you going?" Bandagi Miyan[RZ] then woke up (from his ecstasy). He called Bandagi Malik Hammad[RZ] and asked him for directions to return to the *dā'ira*. Bandagi Malik Hammad[RZ] showed the way. Malik Hammad[RZ] asked Bandagi Miyan[RZ]: "I heard your voice, but whose was the other Voice?" Bandagi Miyan[RZ] said: "The other Voice was from Allah and Prophet Muhammad[SLM]." Allah be praised. Such was his humility! And such were the Robes of Honour (bestowed on Him). Such humility is not possible without leading a life in perfect obedience to Allah. Bandagi Miyan[RZ] returned to the *dā'ira,* after this. After dawn, he sat down in the wooden tent of Miyan Khanjeo[RA]. He summoned all those brothers whose family members had gone to the houses of their relatives outside the *dā'ira*. He rebuked them and

said: “For what purpose should this servant (of Allah) remain among you? You have turned your attention towards the worldly people and allowed your family members to go to the houses of their worldly relatives.” He recited the following Qurānic Verses:[8] *O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends. Such are wrongdoers.*[9] Allah says: *Say: If your fathers and your sons, and your wives, and your tribe, and wealth ye have acquired, and merchandise for which ye fear that there will be no sale*[10]. *And dwellings ye desire and are dearer to you than Allah and His messenger and striving in His way; then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folks.*[11] (Allah says): *Thou wilt not find folk who believe in Allah and the Last Day and loving those who oppose Allah and His messenger, even though they be their fathers, or their sons, or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them and they with Him. They are Allah's party. Lo! Is it not Allah's party who are successful?*[12] Bandagi Miyan[RZ] also recited this Verse: *Your ties of kindred and your children will avail you not upon the Day of Resurrection. He will part you. Allah is seer of what ye do.*[13] *There is a goodly pattern for you in Abraham and those with him when they told their folk: Lo! We are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only—save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah—our Lord In Thee we put our*

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[8] An earlier Verse in Quran says: *The devil hath engrossed and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! Is it not devil's party, who will be the losers? (S. 58: 19 MMP).*

[9] (S. 9: 23 MMP)

[10] It was objected that, if idolaters were forbidden to make pilgrimage, the trade of Makkah would decline—MMP.

[11] (S. 9: 24 MMP)

[12] (S. 58: 22 MMP)

[13] (S. 60: 3 MMP)

trust, and unto Thee we turn repentant, and unto Thee is the journeying.[14] Bandagi Miyan Syed Khundmir[RZ] recited many more similar Qurānic Verses, and rebuked in anger the particular brothers who had sent members of their families to the houses of their worldly relatives till about nine in the morning. After this, the brothers repented and said that they had committed a mistake in allowing their family-members to go to the houses of their worldly kinsmen (outside the *dā'ira).* After this, the brothers summoned their family-members from the houses of the worldly kinsmen. This writer was present during the episode.

33. Hence, the inmates of the *dā'ira* should not help such of those who are inclined towards their worldly relatives, residing outside the *dā'ira.* If they do help such people, it would be tantamount to violating the practice (*ravish*) of Imām Mahdi[AS] and his companions. This will be an innovation (*bid'at*), as Allah has said Qurān: *Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression but keep your duty to Allah….*[15] But if they come in the way of Allah and seek the help (of the inmates of the *dā'ira),* it is obligatory on them (the inmates of the *dā'ira)* to help such people. Allah says in Qurān, *But if they seek help from you in the matter of religion then it is your duty to help (them),…*[16] Imām Mahdi[AS], Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Nemat[RZ] and other migrant-companions of the Imām[AS] were not happy at the inmates of the *dā'ira* going to their kith and kin outside the *dā'ira.* There are many narrations of the Imām[AS] in respect of this issue. They occurred in the cities of Kaha, Nehrvala and the village Bhadriwali. Hence, Bandagi Miyan[RZ] had severely rebuked the brethren.

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[14] (S. 60: 4 MMP)
[15] (S. 5: 2 MMP)
[16] (S. 8: 72 MMP)

34. When Bandagi Miyan Malik Ilahdad[RZ] migrated with his companions from Jalore to Nahrvala and stayed near it for some time, he warned his companions not to go to their relatives in the city of Nahrvala, and said: "If you go, do not return to my *dā'ira.* Go wherever you want and stay there."

35. Imām Mahdi[AS] is narrated to have said: "A person migrates from Gujarat to Khorasan, his relatives stay back in Gujarat and the attention of his heart continues to remain directed towards his relatives in Gujarat. Such a person is among the oppressors (*zalim*). A group of the Imām's companions has narrated this *naql* (narration). Imām Mahdi[AS] has recited the following Qurānic Verses in respect of them: *O ye who believe choose not your fathers or your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong doers.*[17] Allah further says: …*So choose not friends from them till they forsake their homes in the way of Allah;* …[18]

36. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said: "He, who reposed faith in Imām Mahdi[AS], but did not migrate with him and refrained from being in his company, is called a hypocrite by the Imām[AS].

37. In Jeddah, Imām Mahdi's companions were starved. Hunger also prevailed when Bandagi Miyan Syed Khundmir[RZ] was staying at Jival. And many were starved to death. When Bandagi Malik Ilahdad[RZ] was in Jival with his *dā'ira*, many of his companions had died of starvation. In the presence of Bandagi Miyan Syed Khundmir[RZ] there was great starvation although food grains were very cheap: five *seers* (local measure of volume or approximately five

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[17] (S. 9: 23 MMP) For the Arabic word, *zaalimuun*, MMP has used the English equivalent, *wrong-doers*; other words like *oppressors* too can be used in this place.
[18] (S. 4: 89 MMP)

kilograms) per *dukra* (local coin). Any of the seekers of Allah did not strive to earn. About 450 indigent brothers *(fuqara)* met their Creator with steadfastness in the name of Allah. During the same period Malik Sharfuddin[RA], son of Malik Muhammad, sent a large amount in cash and jewellery to his sister Bua Mariyam[RA] alias Bua Manna. Bandagi Miyan Malik Hammad[RZ] submitted all the money he had received as *futuh* (charity), to Bandagi Miyan Syed Khundmir[RZ], who went on *Haj* pilgrimage. Bandagi Miyan[RZ] kept all the inmates of his *dā'ira* at Sultanpur. This is a well-known fact.

38. Bandagi Miyan Syed Khundmir[RZ] embarked on his journey for *Haj*. Divine commandment arrived: "O Syed Khundmir. Send back all the people who are with you." He obediently sent them all back. He took three persons with him to Makkah. When they reached Makkah, some of his companions were selling the provisions they had brought for their own use during their stay at Makkah at the prices prevailing there. His companions told him that things were very dear there and that they could earn good money. But Bandagi Miyan[RZ] told them: "I have come here for the Haj pilgrimage for the sake of Allah, not for trade."

39. Bandagi Malik Ilahdad[RZ] went on *Haj* pilgrimage. On seeing *kāba,* the Malik supplicated Allah: "O Lord of the Worlds! Malik Ilahdad is in You (*tere darmian)*! Please take him away." Allah, Most High, accepted his supplications.

40. According to a narration, Bandagi Miyan Syed Khundmir[RZ] told Bibi 'Aisha[RZ]: "The children are young. Serve them for the sake of Allah. When they reach adolescence, treat them with greater love, rather more love, if they become ardent seekers of Allah. But, if they become seekers of (things) other than Allah (*Ghair-Allah*) or the world, become disgusted with them for the sake of Allah. Send them out of your house. You will be called to account if you do not treat them with disgust. Prophet Muhammad[SLM] has said: "Most perfect Faith (*imān*) is love or hate for the sake of Allah."

41. Imām Mahdi[AS] is narrated to have said: "One, who has a slave-girl or a slave in his house, does not need a spiritual guide (*murshid*)."

42. There was an uproar in the house of Bandagi Miyan Syed Salamullah[RZ] (Imām Mahdi's brother-in-law). A slave-girl was being beaten. Bandagi Miyan Shah Nemat[RZ] intervened to prevent the beating. There were some unsavoury verbal exchanges between the two. The incident was brought to the notice of the Imām[AS], who said: "Faith (*imān*) is impossible for one, who has a slave or slave-girl in his house." Eighty slaves were released in the *dā'ira* on that day.

43. Somebody is narrated to have told Bandagi Miyan Syed Khundmir[RZ]: "The bravery and manliness of the indigent (*fuqara*) are great." Bandagi Miyan[RZ] said: "These *fuqara* are weak. They have compromised with Allah. They have given up themselves to Allah for His pleasure. Your bravery is great. You fight Allah, His messenger and His angels. And you have accepted His retribution and the punishment of Hell. Your bravery is great."

44. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said: "A person's foot is in the stirrup all his life. The horse is on the move. If that person wins Faith (*imān*) at least at the time of his death, he has done no labour. He got his *imān* free!"

45. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said: "There should be a door reaching the skies from the earth. A person's eye was moving around the door. But he won his Faith (*imān*) at the time of his death. He got his *imān* free; he did no work for it all through his life."

46. Someone is narrated to have asked Bandagi Miyan Syed Khundmir[RZ]: "How does a person know if his deeds accepted or rejected (by Allah)?" Bandagi Miyan[RZ] said: "The (good) deeds, that are seen, are rejected. The good deed, that is not seen, is accepted."

47. On another occasion, Bandagi Miyan[RZ] was asked the same question. Bandagi Miyan[RZ] said: "The deeds, if seen even once in a whole lifetime, are (deemed) rejected. No deed will be deemed accepted without (the doer) perishing (in Allah). The doer must perish. If the doer persists in his deed, that deed is deemed to be seen. The seeker of Allah must attain perishing (*fana* in Allah). That is the core of the issue."

48. Someone is narrated to have told Bandagi Miyan Syed Khundmir[RZ]: "These servants of Allah, who live in the *dā'ira,* are people of (great) courage." Bandagi Miyan[RZ] said: "What courage do they have? The world is small. They have given it up. The *Aakhirat* (Hereafter) is abundant. Hence, they have taken to the Hereafter. Your courage is lofty. Allah has praised the Paradise very much and condemned the Hell in His Book (the Qurān). You have turned your face away from the Paradise. You have taken to the world, which is perishable (*fani*). The Hereafter is better and imperishable. You have given it up. Hence, your courage is loftier. The courage of a person, who does not demand much and demands less, is great."

49. Imām Mahdi[AS] is narrated to have said: "The existence of the life of the world itself is *kufr,* in other words, living with life. That is called life (*hasti*) and self (*khudi*). Riches (*māl*), children and progeny and other things are called the wealth of the life of the world in Qurān. Hence, the person, who is engrossed in his wives, children, buildings, cultivable lands, eatables and other things, is a *kāfir.*" Imām Mahdi[AS] has also said, that "the person who is desirous of the wealth of the world, or goes to the houses of such people or has affection for them, is not from us, he is not from Prophet Muhammad[SLM] and not from Allah."

50. Imām Mahdi[AS] is narrated to have said: "The person who is waiting for charity (*futuh*) is not a *mutawakkil* (one who trusts in Allah)."

51. Imām Mahdi[AS] is narrated to have said: "If the opponents of the religion of the Imām[AS] or seeking Allah, trouble you and you are made to suffer, know that Allah has remembered you and that you are from this servant (*banda*) of Allah. And when you start receiving *futuh* in abundance, think that Allah has forgotten you and that you are not from me."

52. Imām Mahdi[AS] is narrated to have said: "If a person tells a man trusting in Allah (*mutawakkil*), that 'Allah has sent 1.25 hundred thousand gold coins to you. Please wait for an hour. I will bring it to you.' If the *mutawakkil* waits for the *futuh,* he is not a *mutawakkil*."

53. It is narrated that Nizam-ul-Mulk came to the *dā'ira* of Miyan Malikji[RZ] at the time of prayers. The brothers of the *dā'ira* were sitting on the prayer mat. One of them got up and spread a sheet of cloth for Nizam-ul-Mulk to say his prayers in the rear lines (*saf*). Nizam-ul-Mulk said his prayers on that sheet of cloth. When Miyan Malikji[RZ] heard about the episode, he expelled the brother from his *dā'ira*. Miyan Malikji[RZ] said: "A person should direct the attention of his heart and his *ẕāt* (nature and essence) towards Allah like a *muezzin* (one who gives the prayer-call at a mosque) directs his attention towards Allah, and nothing else. That person should direct his attention towards Allah. If he does so, his work is perfected."

54. It is narrated that Miyan Shah Nizam[RZ] was engaged in remembrance (*zikr*) of Allah outside the *dā'ira.* He felt hungry and started eating grass. Other brothers asked: "what did you eat?" He replied: "Hunger was satisfied. One passes through the world under all circumstances."

55. Miyan Yusuf[RZ] was in dire indigence. He had a piece of cloth (*lungi*) to cover the lower part of his body. Instead of a turban, he had a rope (tied around his scalp). He used to eat the leaves of trees to satisfy hunger. His legs were injured. He was squatting. He asked Imām Mahdi[AS]: "When is the time (you had predicted that) there would be a great trying and difficult time for the Mahdavis." Imām

Mahdi[AS] said: “This is that time (of difficulty). But your nature is profound. You did not feel it.”

56. Bandagi Miyan Syed Khundmir[RZ] is narrated to have asked Imām Mahdi[AS], “It appears there are only two Musalmans in the whole world.” Imām Mahdi[AS] asked: “What is this that you are saying?” Bandagi Miyan[RZ] then said: “Yes, Miranjeo, It is like that!” Afterwards the Imām[AS] asked: “Where did you get this information?” Bandagi Miyan[RZ] said: “From you, Miranjeo.” The Imām[AS] asked: “Who are the two?” Bandagi Miyan[RZ]: “One is Muhammad[SLM], the messenger of Allah, and the other is Muhammad Mahdi[AS].” At this, Imām Mahdi[AS] said, “Yes, It is like that. The head of some of the apostles became Musalman. Some became Musalman up to their chest. Some others became Musalman up to their navel. Yet others became Musalman up to the one side (*pehlu*) of their body. Others were Musalman up to both sides of their body. But only these two,[19] Muhammad[SLM] and Mahdi[AS] were perfect Musalman from tip to toe.”

57. Malik Peer Muhammad[RZ] quotes Imām Mahdi[AS] as saying: “Adam Safiullah[AS] sowed wheat. Noah Najiullah[AS] irrigated (the fields). Ibrhim Khaleelullah[AS] weeded them. Musa Kaleemullah[AS] harvested. Esa Roohullah[AS] heaped the grain. Muhammad Rasoolullah[SLM] pulverised the grain and baked the bread. He tasted it and kept it for his son. That son is Imām Mahdi[AS]. Imām Mahdi[AS] tasted it and made his migrant-companions and Bandagi Miyan Syed Khundmir[RZ] to taste it.”

[19] After renouncing the world, if a *faqir* becomes the dog of the world, the unfortunate person became filthy after purification. A person, who had acquired this attribute recently, wrote that he was a “Musalman from top to toe.” The world enveloped this oppressor (*zalim*) to such an extent that he began to think that the world itself was the religion (*deen*). And opposing the commandments of Imām Mahdi[AS] is now his religion (*deen*). In Quran, Allah says: *Lo! Allah guideth not wrongdoing folk.* (S. 6: 144 MMP)

58. Imām Mahdi[AS] is narrated to have said: "One time was the Emperor of the Night (*Sultan-al-Lail*), and another was the Emperor of the Day (*Sultan-an-Nahar*)." Imām Mahdi[AS] has said: "The person, who wastes these two occasions, is not a *faqir* of the religion (*deen*)." Hence, it is learnt from the commandments of Allah, Prophet Muhammad[SLM] and Imām Mahdi[AS] that there is no salvation (*falah*) in the Hereafter without the remembrance (*zikr*) of Allah. Allah says: "…*And remember Allah much, that ye may be successful*[20] Hence the person who does not disperse in the land and does not demand the Vision of Allah and does not remember Allah much, verily he does not achieve salvation from Allah's retribution. Hence, any two persons sitting together in one place after every prayer (*namāz*) and indulging in useless talk violates the Qurānic injunctions and commandments of Prophet Muhammad[SLM] and Imām Mahdi[AS]."

59. Imām Mahdi[AS] is narrated to have said: "When a believer (*mumin*) commits a sin, his faith (*imān*) deserts him. When he repents his sin, his *imān* returns to him, because *imān* is of two kinds. One is that which has been created with Prophet Muhammad's light. This *imān* recedes. The other kind of imān is that of Qurān and *murshid* (spiritual guide). This *imān* does not recede. There are two lights (*nur*). If both are there, one can traverse the path. If there is only one light, one cannot traverse the path. For instance, if there is the eye and there is no sun or if there is sun but no eye, what would one see? Both lights are needed so that one achieves one's objective."

60. It is narrated that during the life of Imām Mahdi[AS], if anybody were to give anything to any of the inmates of the *dā'ira*, one would come to the Imām[AS] and complains: "Miranjeo, robbery is taking place." Imām Mahdi[AS] would say: "You have assigned your *ẕāt* to Allah. Allah looks after you. You should have told them (those who gave *futuh*—charity), that they should give it in the hands of this servant (the Imām[AS]) if they wanted to give anything to the inmates

[20] (S. 62: 10 MMP)

of the *dā'ira*. This servant would feed them (the *fuqara*). These are the people drunk in the Love of Allah (*mastan-e-Khuda).*" He (the Imām AS) himself would prepare the food to feed (the *fuqara*)."

61. Somebody is narrated to have asked Bandagi Malik Ilahdad RZ: "What is a fence (*barh*)?" The Malik RZ said: "The border where thorns are set (to prevent trespassing)." Again he asked, "If somebody dies at the fence, would he be a *mumin* (believer)?" The Malik RA said: "He would be a real believer (*haqiqi mumin*)."

62. It is narrated that an old woman came to the *dā'ira* of Bandagi Malik Ilahdad RZ for collecting alms and died at the fence. When it was reported to the Malik RA, he asked whether a larger part of her body was inside the fence or outside. He was told that the larger part of the woman's body was inside the fence. Malik Ilahdad RZ said Allah had forgiven her. He further said that Allah had offered her the position of the great saint Hazrat Rabe'ah Basari RA. She rejects it and says: "I have died at the fence of the *dā'ira*. This is too small a position for me. I deserve a better position,"

63. It is narrated that Bandagi Miyan Shah Dilawar RZ had kept a leather bag *(mushk*) at his house. He used to supply water to the houses of the handicapped (*ma'zoor*) at night.

64. Imām Mahdi AS is narrated to have said that the person, who eats onions and garlic, should join the last line (*saf*) during prayers (*namāz*). Then, after a pause, he added: "Why do you eat things, which necessitate sitting in the last line (*saf*)."

65. Imām Mahdi AS is narrated to have stayed at a place for some days. The walls of the houses of the inmates of the *dā'ira* had not been built. The brothers told him that, if permitted, they would erect the walls. The Imām AS said: "(Life) goes on in all circumstances. All these are brothers and all these women are their sisters. If their glances were cast on them (sisters), they would lower their eyes. That

is good for them. If they intently look at the women, Allah would ask them why they resorted to perfidy."

66. One of the brothers is narrated to have told Imām Mahdi^AS that Miyan Yusuf^RZ used to go out of the *dā'ira*. Imām Mahdi^AS said: "Ask Miyan Yusuf^RZ not to go outside the *dā'ira* and remain in seclusion (*gosha-nashini*)." The Imām^AS told Miyan Yusuf^RZ: "Under all circumstances, achieve Allah." Yes, the *murshid* (spiritual guide) was a seer (*bina*) and a perfect physician; he would see the patient and prescribe the remedy that suited the patient. To the beginner and to the accomplished.

67. Bandagi Malik Ilahdad^RZ is narrated to have told Bandagi Miyan Syed Khundmir^RZ: "Teach your children knowledge." Bandagi Miyan^RZ said: "It is enough if the knowledge of prayers (*namāz*) is properly taught. The beginner, who learns much, becomes deprived of (divine) Love. He also becomes a miser and a rejected (*mardood*). However, excess of knowledge does not harm an accomplished person (*muntahi*).

68. It is narrated that Imām Mahdi^AS was in divine ecstasy for twelve years in the first instance. For the first seven years, he was so engrossed that he knew nothing of this world. But he would perform his obligatory prayers five times a day without fail. Allah's commandment arrived: "O Syed Muhammad! Even a small particle of the Divinity that is bestowed on you, were bestowed on a prophet, sent by Us, or a perfect saint, that prophet or saint would not raise his head. We make you perform Our obligations. There is our objective in doing this for the future." In the remaining five years of divine ecstasy, the Imām^AS would remain in ecstasy intermittently. In these five years, he is said to have consumed seventeen *seers* (local measure of volume, approximately equal to five kilograms) of food grains.

69. Bandagi Miyan Shah Dilawar^RZ would set up a small space to sit just behind the *hujra* (room) of Imām Mahdi^AS. He would sit there

for about an hour. Then he would go away. The divine illumination (*nur*) used to be so strong that he could not bear it and continue to sit there. Three years were spent that way. After that, the Shah[RZ] acquired the strength to assimilate the Imām's ecstasy and achieved the strength to sit (continuously) behind the Imām's *hujra*.

70. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said that seven thoughts (*khatar*) came to his mind in the previous twenty years. But the flames of the divine luminosity (*nur*) of Allah would nab such thoughts (*khatar*) like the hawk, which nabs the animals.

71. The inmates of the *dā'ira* are narrated to have told Bandagi Miyan Shah Nemat[RZ]: "New people have come to the *dā'ira*. Please make your sermons and explanations of Qurān a little mild." The Shah[RZ] replied: "This servant's beard has grown grey in the company of Imām Mahdi[AS]. And you are trying to teach me now. If the seeker of the world comes to me, in one blow the matter is finished. If he (the new comer) stays, it is his good fortune. If he goes away, it is good-riddance. This servant (*banda*) will not make himself subservient to the wishes of the worldly people. People do not like the Truth (*Haq)*. But the duty of this servant is to tell the Truth."

72. Imām Mahdi[AS] is narrated to have said: "Do not sit under a *malamat* tree (a tree from which a white fluid drips if cut or broken). If somebody sits under it and somebody else rebukes him, the person rebuking would incur a loss. You too will incur a loss. Avoid such work."

73. Somebody is narrated to have asked Imām Mahdi[AS], "What is the thing that works as a veil between Allah and His servant?" The Imām[AS] held a piece of bread in his hand and said: "This bread is the veil between Allah and His servant."

74. Imām Mahdi[AS] is narrated to have said: "This servant can keep (with him) a thousand seekers of Allah, but he cannot keep one seeker of the world."

75. Imām Mahdi[AS] is narrated to have said: "If a person performs religious exercises, worshipping for a period of forty days, suffers hunger, keeps himself naked (for want of clothes), but his objective is worldly (achievements), his appointed place is the Fire of Hell for ever. And he will enter Hell, despite all his exercises and his worship, under this commandment of Allah, Who says: "*Whoso*[21] *desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save Fire. All that they contrive here in vain and (all) that they are wont to do is fruitless.*[22]

76. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said: "A *kāfir's* punishment will be less, if he dies early. If he lives longer, his *kufr* will be more: punishment too will be more.

77. Some migrant-companions are narrated to have told Imām Mahdi[AS]: "We will remain near your mausoleum after you." The Imām[AS] said: "Open my grave and see. If I (my body) am there (in the grave), I am not the Mahdi. As long as our aim and scope (that is, the Vision of Allah) remains among you. This servant will be among you, wherever you are."

78. It is narrated that there was an *aalim* (learned man) in a city. He was pious. He did not ask the people to do good deeds. He did not prevent them from bad deeds. On the contrary, he permitted them to work feeble (*zaif*) deeds. He started supplicating when the time of his death approached. A voice from Heaven told him: "We have forgiven all your sins. But We will not forgive the sins people

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[21] If he cannot trust in Allah, Most High, He has given him an easier way of obedience. Allah says: *But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.*—(S. 2: 173 MMP). Allah has said this. He has not asked (one) to desire the world or to go to the houses of the worldly people

[22] (S. 11: 15 and 16 MMP)

have committed by going astray on the basis of your advice. We will throw you into the Hell on the Day of Resurrection.

79. Imām Mahdi[AS] is narrated to have said: "Allah does good of the *mumin* either way: whether he died (a natural) death or is killed by his enemy. Or, after starting on the path of Allah, whether he dies soon, or lives for a longer life: there is good for him either way."

80. Somebody is narrated to have told Imām Mahdi[AS]: "This person has much *māl* (wealth) with him." The Imām[AS] told him: "See. If he makes an effort (to increase it) or not. If he makes no effort, his wealth decreases. Even if he has a well full of gold, it is bound to become empty. If he makes an effort (to earn), his well of gold will remain full."

81. The attributes of Paradise and Hell are among the people. He, whose greed is in abundance, is of Hell. He, who is contented, is of Paradise.

82. A saint died. Another saint asked him in a dream: "How did you fare with Allah?" The first saint said: "Allah told me: 'We gave you salvation because of your one good deed. That is, you did not mix the Truth with un-Truth (*bātil).*'"

83. It is narrated that a saint did not eat anything for sixteen days. He was sitting on the bank (of a pond or river). A second saint came to him and asked: "What do you see?" The first saint said: "I am (trying to) differentiate between knowledge (*ilm*) and certainty (*yaqeen*). If certainty is stronger, I will not drink (water). But if knowledge becomes stronger, I will drink." The second saint said: "Your work is great." Then a divine Voice asked: "Do you want strength or should I give you food?" Suddenly, the first saint found strength in his *ẕāt* (essence or nature).

84. It is narrated that the *ashāb-e-Suffa* (People of the Bench at the Prophet's Mosque at Madina) became weak due to hunger. But they

did not seek anything from the people. They said: "As we do not seek from the people we do not seek from the Creator too." Its meaning is that if they seek help from the people, it is like complaining against the Friend (God) in front of those who are other than Allah; they do not seek help from Allah, too, because the self (*nafs*) is the enemy. And seeking help from the Friend to appease the enemy is not proper.

85. It is narrated that a saint died. Another saint asked him in a dream, "How did you fare with Allah?" He said, "I was brought into the audience of Allah. Allah said, "On that day, someone told you, 'Drink this water for the sake of Allah.' You were fasting. But you drank it in deference to the magnificence of My name. We accepted your deed. We have granted salvation to you."

86. Hazrat Miyan Syed Khundmir[RZ] is narrated to have said that Imām Mahdi's one *ẕāt* (nature, essence) was *mutawakkil* (trusting in Allah) and "We eat the charity (*sadaqa*) of Imām Mahdi[AS]. He also said, "We were *kāfirs* (infidels) during the life of Imām Mahdi[AS]. Now, as a charity (*sadaqa*) of the Imām[AS], we have become Muslims." In other words, the stars become invisible in the presence of the sun. They become visible after the sunsets.

87. It is narrated that Hazrat Bandagi Miyan Syed Khundmir[RZ] would stand up when he saw any migrant-companion of Imām Mahdi[AS] coming. His wife suggested, "Why do you stand up? Give them something, so that they become happy." He said, "They have seen the ocean (that is, the personality of Imām Mahdi[AS])." In other words, he said, "We are just a (small) well."

88. Bandagi Miyan Syed Khundmir[RZ] has said, "There has come about a great change between the times of the Imām[AS] and our times; if a dead body was brought before the Imām[AS], and the Imām[AS] looked at the body, Allah would have forgiven that person and granted salvation to him. In our times, if the person was

brought before us, he had to repent and die before us. And then Allah would forgive him."

89. Bandagi Miyan Shah Nizam[RZ] is narrated to have said, "When a person takes to the desire of Allah with courage, it (the path of Allah) becomes very easy for him. But for one, who has no courage, it becomes very difficult."

90. Imām Azam[RA] is narrated to have said, "If two years of my life had not been spent [in subliminal *sair* (journey)] Numan[23] would have been destroyed.

91. Imām Azam[RA] asked Allah, "Has any of my deeds been accepted by You or not?" Allah said, "The king had come to meet you. You were writing a book. A fly from My creation was sitting on the nib of your pen drinking ink. You allowed it to drink ink. You did not hurry to meet the king. We accepted that deed of yours. We have granted salvation (*najāt*) to you.

92. Hazrat Ali[RZ] is narrated to have said, "I saw Prophet Muhammad[SLM] in my dream. He was saying, 'O Ali, with the help of Allah, robes of Love are being prepared for you every moment.' I asked, 'What robes?' The Prophet[SLM] said, 'Allah has made you wear five robes (of Honour): the robe of Love, the robe of Knowledge (*ma'rifa*), the robe of knowing Allah's Unity (*tauheed*), the robe of *Iman* (faith), and the robe of Islam (submission).

93. Prophet Muhammad[SLM] had advised Hazrat Bilal[RZ] as the last will and testament *(wasiyat)* that "a rich man does not reach Allah as easily as a poor man reaches Him."

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[23] Numan was the name of Imām Azam[RA]. It is said that Imām Azam[RA] was in the *sohbat* (company of Hazrat Zaid bin Ali[RZ] for two years learning religious sciences. Had these two years not been spent in the company of Zaid[RA], Numan would have been destroyed.)

94. Imām Mahdi^AS has said that being shy in the desire of the Vision of Allah is a persistent veil (*hijāb*) between Allah and His servant (*banda).*

95. It is narrated that *Sultan-al-Arifeen* Bayazid Bistami^RA took stock of his own humility and told himself, "If you are a man, get yourself hanged like Mansur Hallaj^RA, If you are a woman, become a Rabea Basari^RA. But you are neither. You are but an eunuch." One day, he put on a scarf (*damani*) over his head, a bracelet on his wrist, decorated his eye-lids with mascara, took a tambourine in his hand and stood among a group of eunuchs in the marketplace. His disciples (*muridan)* came running to him and asked, "What is all this?" Bayazid said, "We have not done justice to our *z̤āt* (nature, essence) in recognising Allah. We are neither men nor women. But we are eunuchs. Hence, we are standing among them." This is how the *Sultan-al-Arifeen* has seen humility in his *z̤āt.*

96. Somebody asked Hazrat Ibrahim Adham^RA: "What did you get after leaving Balkh?" "We have found Allah," he said and added, "The least is that mountains move from their place." He made a gesture and mountains started moving.

97. Someone is narrated to have asked Hazrat Ibrahim Adham^RA, "Why is it that when we supplicate Allah, He does not answer our supplications?" Hazrat Adham^RA said, "Because you know Allah, but you do not obey Him. You know the Apostle of Allah, but you do not follow his traditions (*sunnat*). You recite Qurān, but you do not act in accordance with is injunctions. You consume the bounties (*nemat*) of Allah, but you are not grateful to Him. Allah has kept decorated Paradise for His obedient slaves, but you do not desire and demand it. He has lit the Fire of Hell with bridles of fire for the sinners, but you do not abstain from sins. You know that Satan is an enemy, but you are not hostile to Him. You know that death is certain, but you do not find a remedy. You bury your parents and children, but you do not take a warning from that. You do not

avoid your own faults, but you are busy in looking for the faults of others. How can Allah answer the prayers of such people?"

98. It is narrated that a person came to Hazrat Ibrahim Adham[RA] and said, "O Shaikh, I have oppressed my *ẕāt* very much. Advise me so that I follow it. Hazrat Ibrahim[RA] said, "If you accept (what I say), adopt six habits from me. Whatever you do after that, you will incur no loss. First, do not eat the food provided by Allah, if you sin." The questioner said, "It is He who gives food. Where else should I eat from?" Ibrahim[RA] said, "It is not proper that you eat food provided by Allah and sin." Ibrahim said, "Secondly, when you want to sin, go away from the country of Allah." The questioner said, "The whole universe is His, where should I go?" Ibrahim Adham[RA] said, "It is not proper that you live in His country and sin there." "Thirdly," Hazrat Ibrahim[RA] said, "Find and select a place where Allah does not see you." The questioner said, "Allah knows all the secrets." Ibrahim[RA] said, "It is not proper that you sin in front of Allah." "Fourthly," Ibrahim[RA] said, "When the Angel of Death comes, ask him to give you time to repent." The questioner said, "How can I do that?" Ibrahim[RA] said, "When you do not have the power to control the Angel of Death, you should repent (perform *tauba*) now itself." "Fifthly," said Ibrahim[RA], "When the angels, Munkir and Nakir, come, you send them away." The questioner said, "I cannot do that either." Ibrahim[RA] said, "Be ready with your answers." "Sixthly," said Ibrahim[RA], "Tomorrow, when Allah commands that sinners should be taken to the Hell, you say that you will not go to Hell. Is all this true or false?" The questioner said, "Whatever you have said is true. I repent." After that, the questioner died.

99. Somebody is narrated to have asked Shaikh Abdullah Ansari[RA], "How should be a *faqir* (indigent)." Ansari[RA] said, "Like the (finely powdered) mud with water sprinkled over it. It neither soils the back of the foot, nor does it ache the palm of the foot. A *faqir* should be like that."

100. Sirri Saqti[RA] is narrated to have said, "The person, who has achieved these eight positions can give religious instructions (*talqeen*) and make disciples (*murideen):* Firstly, the position of *tauba* (repentance); secondly, the position of *zuhd* (devotion); thirdly, the position of *raza* (contentment); fourthly, the position of *abid* (devout*)***;** fifthly, the position of *sabirs* (patience); sixthly, the position of *shakirs* (grateful); seventhly, the position of *muhib* (friend) and eighthly, the position of *arif* (pious man). This is so because Adam[AS] was *taib* (penitent), Noah[AS] was *shakir*, Ibrahim[AS] was *muhib* (friend); Ismail[AS] was *razi* (content); Ayub[AS] was *sabir* (patient); Esa[AS] was *zahid* (devoted); and Muhammad[SLM] was *arif* (pious)."

101. Hazrat Yahya Ma'az Razi[RA] is narrated to have said: "I have studied four thousand books and adapted four points: firstly, I told my *nafs* (self): 'O my self, if you can worship Allah, worship Him; otherwise, do not eat his food. Secondly, O my self, avoid what Allah has prohibited; otherwise, go away from His country. Thirdly, O my self, be content with what reaches you as allowed by fate; otherwise; demand another God. Fourthly, O my self, if you intend to sin, create a place first before sinning, so that Allah does not see you."

102. It is narrated that Hazrat Musa[AS] (Moses) told Allah, "O Allah! How good would it have been if there were four things and there were not four things?" Allah asked, "What are the four things that should have been there and what are the four things that should not have been there?" Musa[AS] said, "How good would it have been if Paradise had been there and Hell was not there? Secondly, how good would it have been if there were life and no death? Thirdly, how good would it have been if there were health and no sickness? And fourthly, how good would it have been if all the people were well-fed and none was hungry?" Allah said, "O Musa! If there were only Paradise and no Hell, nobody would have feared Me. If there were only life and no death, nobody would have recognised Me. Had there been only health and no sickness, nobody would have remembered Me. If all the people were well-fed and nobody was hungry, nobody would have been grateful to Me."

103. Somebody is narrated to have asked Hazrat Ibrahim Adham RA to take something that he had brought. Sultan Ibrahim RA said, "I have taken an oath not to take anything from the hands of a *muhtaj* (needy)." The questioner said, "There is much more for me." Sultan Ibrahim RA asked, "Is there some other thing you need?" The questioner said, "Yes. I have need." Sultan Ibrahim RA said, "One who is needy is a *muhtaj*. I will not take anything (from your hand)."

104. It is narrated that somebody told Bibi Rabea RA, "You are in trouble. Ask your devotees to give you something." The Bibi said, "No need." He said, "Ask Allah." The Bibi again said. "I have taken an oath not to ask for anything worldly from Allah. Hence, I do not like anything, nor do I take anything."

105. It is narrated that on one night angels arrived at Baitul-Muqaddas (the temple at Jerusalem). Talking among them, they said there is hardly an *abid* (worshipper) whose worship reaches Allah. Something would be given if such a person were there. One of the angels said, "Ibrahim's worship was such but for the last forty days, (even) his worship does not reach Allah." Ibrahim RA was sitting there. He got up because he had eaten a bunch of dates of doubtful purity. That was why his worship had ceased to reach Allah. Immediately, he went to the place where he had purchased the dates. He sought forgiveness (of the people concerned) there and returned. Allah then accepted his worship. .

106. It is narrated that the *mullās* again asked, "How can we discuss anything with you? You are not confined (*muqaiyad*) to any religion (school of thought of any of the four Imāms of Islam). Whatever the answer you give, is based absolutely on Qurān. And we do not understand Qurān. We are the followers of the religion of Imām Azam RA." After this, Imām Mahdi AS said, "Even though I am not confined to any school of thought, my religion is the Book of Allah (Qurān) and the emulation of Prophet Muhammad SLM. Then again, the Imām AS said, "You too adapt the same religion. And then tell me how a person who abandons the religion of Imām Azam RA,

and acts against it, is to be treated?" After this, Imām Mahdi[AS] said, "What do these ignorant (*nadan*) people know the meaning of religion? The meaning of religion is the *raftar* (conduct) of Imām Azam[RA], and not his *guftar* (sayings). And the *sunnat* of Prophet Muhammad[SLM] is the deeds of the Prophet[SLM] and not his *guftar* (sayings)." Imām Mahdi[AS] said, "We are on the religion of Allah and His Apostle Muhammad[SLM]. Religions are two. One is the religion of Allah and the other is the religion of Satan. The people of the religion of Allah desire Allah. And the people of the religion of Satan see and desire the world." Then again he said, "What do these ignorant people know the meaning of religion."

107. Somebody is narrated to have asked Imām Mahdi[AS], what one should do if one was not patient enough to bear hunger. The Imām[AS] said, "Let him go and earn a *taka* (local coin) or two. But if he earns a *taka* one day, he would be tempted to earn more the next day." He again said, "*Shari'at* permits earning and trade. But the intention of the person indulging in earning and trade should be to continue to remain capable of worshipping, performing religious acts and abstaining from interdictions. But he should not become a victim of greed and defalcation." He also said, "If the earner does not have this as his objective, he would be tempted to become proud and begin to amass abundance of wealth. He would fully engage himself in profiteering and eating. But if he does not engage in earning and is fully engages himself in learning the knowledge of *Shari'at*, *uzlat* and *khilwat* (seclusion), and the objective of all this is the achievement of worldliness, his abode (in the Hereafter) would certainly be Hell for ever."

108. Somebody is narrated to have asked Imām Mahdi[AS], "How is earning?" The Imām[AS] said, "First, the *kāsib* (earner) should be a *mumin* (believer)," Then again the questioner asked, "Should one become a *mumin* and then engage in *kasab* (earning)?" The Imām[AS] said, "Maybe, the person, who is already in the position of apostles of Allah, may observe the limits of *kasab* (earning)." The questioner asked, "What are the limits of *kasab*?" The Imām[AS] said, "First, the

kāsib should trust Allah and should not focus his sights on earning. Secondly, he should say his prayers five times a day in *jamaat* (congregation). Thirdly, he should always be engaged in *zikr* (remembrance of Allah). Fourthly, he should not be greedy. He should be content with little food and enough clothing to cover the private parts of the body. Fifthly, he should fully pay *ushr* (tithe), that is, one-tenth of the income as charity in the way of Allah. Sixthly, He should remain in the company of the seekers of Allah. Seventhly, he should always reproach himself. Eighthly, he should always protect the two occasions everyday, that is, from the morning prayers to sunrise and from *'Asr* (late afternoon) prayers to sunset. Ninthly, he is not permitted to do any work after *azan* (prayer call). Such work is *ḥarām* (prohibited). If he does any work, any earnings from such work would be *ḥarām* (prohibited). Tenthly, he should not lie by word of mouth. He should follow whatever has come in the Qurān by way of command and avoid all interdictions. Allah says in Qurān: *Indeed those who believe not in Allah and His apostles and say, "We believe in some and believe not in some and desire to take a middle,—These, these are the unbelievers in reality and for the unbelievers, We have prepared a humiliating chastisement.*[24] If the *kāsib* can guard the limits, described above, Allah will make him perform *tark-e-dunyā* and grant him His *deedar* (vision). If he violates these limits, it is impossible for him to continue to remain a *mumin* (believer)."

109. It is narrated that Imām Mahdi[AS] explained the tenets of the religion in the following terms: "First *tark-e-dunyā* (renunciation of the world); secondly, *gosha-nashini* (seclusion); thirdly, *Zikr-e-dawam* (perpetual remembrance of Allah); fourthly, *talab-e-Khuda* (desire for Allah); fifthly, *tawakkul tamam* (total dependence on and trust in Allah); and sixthly, *munkir-e-Mahdi ko kāfir jan-na* (to know that a person who refutes Imām Mahdi[AS], is an infidel)." The Imām[AS] said, "These are the principal tenets of the religion. All others are *faro* (issues relating to deeds in *Fiq*h)".

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[24] (S. 4: 150 to 151 SAL)

110. It is narrated that a person came and asked Khwaja Junaid[RA], "How can we take to the path of Allah?" Junaid[RA] said; "Throw away all your *māl* (wealth or money) in water." The person went to the bank of a river (or water body) and started throwing a rupee each time. Junaid[RA] asked, "Why did you not throw all the money at one go." Accounting is proper in the marketplace, but it is not proper to resort to any unclean act like accounting with the *ẕāt* (nature, essence) of Allah." Junaid[RA] also said, "If a person's *hal* (condition) is not in accordance with Qurān and Allah's Apostle, in the beginning, his end too would not be useful." If a person's beginning is in accordance with Qurān and Allah's Apostle, his end too will be *ba-murad* (as desired).

111. It is narrated that a companion feasted Prophet Muhammad[SLM]. The Prophet [SLM]asked, "What should I supplicate in your favour?" The companion said, "Please supplicate the thing which would be many times better for me in the Hereafter than my present condition." The Prophet[SLM] supplicated Allah, "Give him *faqiri* (indigence) so that he does not feast me again."

112. Hazrat Bandagi Miyan Larh Shah[RZ] said, "There is an hour's comfort in marrying a woman. You have taken so much trouble for this? Life would go on in any condition."

113. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "Whoever comes to us after *hijrat* (migration) in these days or in future to the *dā'ira* and stays here, is from among the people whose souls have been approved in the audience of Imām Mahdi[AS]. They are not persuaded by our explanation of Qurān for their *tarke-dunyā* (renunciation of the world) or *tasdiq* (affirmation or confirmation of Imām Mahdi[AS])."

114. Somebody is narrated to have told Bandagi Miyan Shah Dilawar[RZ] that Nizam-ul-Mulk greatly respected (the *fuqara*), offered 40 to 50 *huns* (local coins) and that he would spend seventy hundred to one hundred *huns* if he convened a *majlis* (congregation)." Shah

Dilawlar[RZ] said, "Allah knows and sends what is *halāl-e-tayab* (chastely permitted) to His servants. He does not send what is *ḥarām* (prohibited) to His servants. The *ḥarām* goes to the *ḥarām* places.

115. It is narrated that a person came in the presence of Imām Mahdi[AS]. In his mind, he desired that the Imām[AS] would offer me *kharbuza* (muskmelon or watermelon) to me, if the Imām[AS] were true. When the Imām[AS] saw that person, he said, "Allah has not sent us to offer *kharbuza* to you. We are subject to the commands of Allah. We do and say what Allah commands us to do and say, as Allah says in the Qurān, "*I follow what is sent to me as wahi (divine inspiration.*"[25]

116. It is narrated that Imām Mahdi[AS] often used to say, "*Ikhtiar* (will, authority) is *shum* (unlucky). Become *Be-ikhtiar* (without control or authority)." His companions asked, "How can we become *be-ikhtiar*?" The Imām[AS] said, "Do good deeds by your authority. See. *Taufiq* (divine guidance) is from Allah. Become *be-ikhtiar*."

117. It is narrated that a *vali* (saint) told one of his brothers in faith that *haqiqi* (real) fast was sometimes the *ma'rifat* (gnosis) of Allah. Sometimes, it becomes *muztarr* (desperate). The meanings of *saum-e-haqiqi* (real fasting) are both concealed and manifest. This is *saum-e-majazi* (manifest fasting) and it is called *fana* (perishing). The brother asked, "What is *fana*?" The *vali* said, "*Fana* is that there is nothing with the fasting person. These ordinary people have become blind. Having forgotten the desire for Allah, they have fallen in the habit of performing *namāz* and *roza* (prayers and fasting). They do not come out of the well of forgetfulness and are following things other than Allah, with the result that they are in the dissension of the lust (*nafsani tafriqa*). They are in two situations in these fasts. Their word and deed are not for Allah. The manifest fasting is

[25] . (S. 6: 50) MMP's translation of this Verse is: "*I follow only that which is inspired in me.*"

certainly not divine (*rahmani*). And there is no *baqa* (everlastingness) in their hunger and thirst."

118. It is narrated that when Prophet Muhammad[SLM] died, and the body was about to be bathed, Satan's voice came. It said, "Muhammad[SLM] is clean. Do not give it the funeral bath." The companions kept quiet. Said Hazrat Abu Bakr Siddiq[RZ], "This is the voice of Satan." The Prophet's body was bathed. Again Satan's voice came, "We have robed Prophet Muhammad's body with the robes of Prophethood. Do not clothe him with any other dress." Again Hazrat Abu Bakr[RZ] said after hearing the voice, "This is the voice of Satan. It is not the voice of Allah." Then the body of the Prophet[SLM] was shrouded. During the life of the Prophet[SLM], Satan could not play his tricks. He tried to play mischief when the Prophet[SLM] was no more. *Arifs* (learned men) recognised the accursed (Satan). He became sorrowful.

119. It is narrated that the children of Bibi Fatima[RZ] were hungry. Prophet Muhammad[SLM] supplicated Allah. Allah sent meals for the children from Paradise. Satan came in the garb of a *faqir* (mendicant) and asked for food. Hearing his voice, the Prophet[SLM] said, "This is the voice of Satan. Do not give him anything. These meals have come from Paradise."

120. It is narrated that Satan came to Hazrat Esa[AS] and told him, "Say, *La ilaha illa Llah*." Esa[AS] said, "That is true. But I will not say at your bidding. I have not obeyed the world at anytime." Satan said, "This is the name of Allah. I will make you obey (me)." But the Prophet of Allah (Esa[AS]) was an *arif* (learned person). How could he obey Satan? The accursed Satan went away sorrowing.

121. Hazrat Ali[RZ] (son-in-law and cousin of Prophet Muhammad[SLM]) was going on his way. Satan accosted him. He was in the garb of a Shaikh. He told Hazrat Ali[RA], "O Ali! The *jamaat* (congregational) prayers are over." Hazrat Ali[RZ] returned and said his prayers alone. The enemy is always looking for an opportunity to

deceive man. Hence, Allah has commanded, "*And say. 'O my Lord! I betake me to Thee against the promptings of Satans: And I betake me to Thee, O my Lord! Lest they have access to me.*[26]

122. Prophet Muhammad[SLM] has said, "We had gone on the night of *Meiraj*. We saw a group of people sitting under the Empyrean in *muraqabah*. We saluted them thrice. The group did not respond with salutations. I said enviously. 'Whose *qaum* (group) is this?' Allah replied, 'O Muhammad! This is (the *qaum* of) your descendent. His name is Mahdi *Mau'ood*. He will come towards the end of your time. This is his group sitting here. This is your *ummah* with Us.' Prophet Muhammad[SLM] heard this and was very happy that such was the esteemed position of his *ummah* with Allah. Hence, the Prophet[SLM] supplicated, "O Allah! Take care of them and help them against the hostility of those who are inimical to them. And raise their ranks."

123. Sultan Bayazid Bistami[RA] went to *Ka'abatullah* (the holy mosque at Makkah). He sat down at *Maqam-e-Mahmood* and supplicated, "O Lord of the Worlds! Please grant me Your Vision (*deedar*)." A (divine) Voice said, "We have granted you Our Vision." Bayazid[RA] thought over it whether this voice was *Rahmani* (of Allah) or Satanic. He thought over it again, "How could Satan be in *Ka'abatullah?*" He recognised that it was the voice of Satan. Bayazid[RA] continued his supplications, "I have become old and weak. The clothes do not remain clean. I have no strength to say my prayers and worship. So, please forgive me the prayers." Again Satan said from *Ka'abatullah*, "We have forgiven you Our worship." Bayazid[RA] reiterated his supplications. Again the same voice of Satan was heard. This happened thrice. Again Bayazid[RA] recognised the voice, and said, "(Allah's) command has come to our Prophet[SLM], *'And continue to serve the Lord till what is certain (death) comes to thee.'*" [27] Bayazid[RA] said, "O Great God! Our Prophet[SLM] was not exempted

[26] (S. 23: 97 and 98 SAL)
[27] (S. 15: 99 SAL)

from his prayers, how could I be exempted from worship? But this voice is that of Satan. Bayazid[RA] said, "*La Haula wa la Quwwata illa billah*" (There is no power to hold a man from sinning or any to make him do good deeds except the Grace of Allah)." He then gave the wall a blow with his '*Asa* (staff). After this the voice of Satan was not heard. But the divine Voice was heard. It said, "O Bayazid! We have given you the title, *Sultan-al-Arifeen*. And We have granted our *deedar* (Vision) to you."

124. It is narrated that Bibi Aisha[RZ] once told Prophet Muhammad[SLM], "Every time Jibrail[AS] (Gabriel) comes, he conveys Allah's salutations to Hazrat Khadija[RZ] (the first wife of Prophet[SLM]). He never brings salutations to me." The Prophet[SLM] said, "Khadija[RZ] accepted me when none else had accepted me as Prophet. You have accepted me now when everybody accepts me as such. That is why Jibrail[AS] conveys Allah's salutations to Bibi Khadija[RZ]. And Jibrail[AS] sometimes conveys Allah's greetings to you too."

125. Imām Mahdi[AS] is narrated to have said, "These ill-mannered people should not cut the branch (of a tree) on which they were sitting."

126. Imām Mahdi[AS] is narrated to have said, "Our journey is in the skies, earth, Empyrean and the Seat. Human being is an '*aalam-e-Akbar* (a great world)." In other words, the existence and meaning of human being is a great world (of its own).

127. Imām Mahdi[AS] is narrated to have said, "Allah, Most High, has sent this servant when *deen* (religion) was being exploited for worldly purposes (i.e., for amassing worldly wealth). *Namaz* (prayers), *roza* (fasting), *hajj* (pilgrimage to Makkah), reciting of Qurān, *azan* (prayer call), *qazawat* (justice) and good deeds were all exploited for worldly gains. Nobody ever did anything for the sake of Allah. After this, Allah, Most High, sent this *banda* (servant) into the world. Then this servant commanded the people to do their deeds for the sake of

Allah. The people believed me. But the *mumins* affirmed and confirmed me (*tasdiq*)."

128. Imām Mahdi[AS] is narrated to have said, Qurān is *Ishq Nama* (The Book of Love) and a sign of *Haj-je-Akbar* (The Great Pilgrimage)." The people asked, "What is that sign?" Imām Mahdi[AS] said, "The head remains on the body. But the heart is devoted and sacrificed (to Allah). Then this sacrifice is with the life *(jan)*. He, who met the beloved (Allah), would not return. But he, who returned, came back from the middle of the path. Become the guest of Allah from *azal* (Sempiternity) to *abad* (eternity), because the *taqwa* (piety) of the heart is from Allah, the Glorious. The person, who values and respects the signs of Allah, becomes the cause of the fear of Allah (among the people). This is not divulging of a secret. But it is the disclosure of a large portion of *imān* (faith, belief). It is the *kāba* (Mecca) of the *azal* and *abad* and it is not *fana* (perishing).

129. Imām Mahdi[AS] is narrated to have said, "The nature of some of the *aulia* (saints or friends of Allah) is like that of the scorpions and snakes, because if someone tries to hurt or trouble them, they immediately bite such people. Some saints were such that they would curse those that troubled them. But the apostles and perfect saints were like the fish. When somebody troubles the fish, it moves away and does not trouble the person who troubles it. Similarly, the apostles and perfect saints endure the trouble. They even forgive and seek the salvation of those who trouble them."

130. Imām Mahdi[AS] has said the *sharaf* (dignity) of *imān* (faith) is such that it is illuminated in the heart of human beings. When the *banda* (servant of Allah) commits a sin his faith recedes. Allah says, *They who believe and have not tarnished their faith with wrongdoing—for them is peace; and it is they who are on the right path.*[28]

[28] (S. 6: 82 SAL)

131. Allah, Most High, sent *wahi* (divine inspiration) to Prophet Dawood[AS] (David), "O Dawood, I have made six things dependent on six other things. People demand them in other things. How can they get them? I have kept *hikmat* (wisdom) in hunger. People demand it in a belly-full of food. I have kept *rahat* (comfort) in Paradise; they demand it in the world. I have kept *izzat* (respect) in remaining awake during night and prayers (*shab-bedari)*, but people demand it at the doorstep of the kings. I have kept *rifat* (exaltation) in *inkisar* (humility); people demand it in pride. I have kept *tawangari* (wealth) in *qinaat* (contentment), people demand it in abundance of *māl* (goods). I have kept the acceptance of prayers or supplications in *luqma-e-halāl* (legitimately acquired morsel of food), people demand it in *luqma-e-ḥarām* (illegitimately acquired morsel). Then, how can they get what they demand?"

132. Allah commanded Prophet Dawood[AS], "When I send some trouble to someone of My slaves, in his possessions or among his children, or in his body, if he bears with patience, this deed of his is accepted on the Day of Resurrection. Allah will set up a *meezan* (balance) or expand his record of deeds for him." Allah sent *wahi* (divine inspiration) to Prophet Dawood[AS], "O Dawood, Do you know what My *ma'rifat* (gnosis) is?" Dawood[AS] said, "No." Allah said, "O Dawood! The life of the heart is in beholding (*mushahida*) Me (that is, in My Vision)." Allah says, *Allah will test you by means of a river.*[29] *He who drinketh of it is not of me. But he, who shall not drink of it, excepting him who of necessity takes but a handful, is indeed of me.*[30] Imām Mahdi[AS] has taken world to be the purport (*murad*) of the river. And he said, "Many people have been annihilated for the world. They

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[29] Salmi[RA] has said that learned people have taken this story as an example for *dunyā* (world) and *deen* (religion). The group of Talut will be taken to be the *salik* (devotees of Allah). They fight lust and worldly desires like the army of Jalut. And the river of water is deemed to mean the belongings and wealth of the world. (Please refer to *Tafseer-e-Qadri, Vol I page 73, published by Nawal Kishore.*)

[30] (S. 2: 249 SAL)

opted for a little.[31] They were too greedy. They desired too much of *māl* (wealth). They neglected the remembrance (*zikr*) of Allah. And thus they were killed.

133. A *faqir* (indigent) asked Imām Mahdi[AS], "What should a seeker of Allah do if he was in *iztirar* (total distress or helplessness)?" The Imām[AS] said, "Let him die." Again he was asked, "What should he do, if there was more distress?" again the Imām[AS] said," Let him die." The question was again repeated. The Imām[AS] repeated his answer. The Imām[AS] did not permit *kasab* (earning) or going to anybody with one's needs. Further, the Imām[AS] said, "The *faqir* (indigent), who goes to the house of the worldly people, is not from us. He is not from Prophet Muhammad[SLM] and he is not from Allah."

134. Imām Mahdi[AS] is narrated to have said, "The person who is in need of a *seer* (a unit of volume, approximately equal to a kilogram) of *bajra* (a millet) will not be a *mumin* (believer)."

135. Imām Mahdi[AS] went to *Kaabah* (in Makkah). There was great *iztirar* (distress). The companions of the Imām[AS] had become weak. Miyan Syed Salamullah[RZ] went out in the bazaar. He saw that the Sheriff of Makkah was standing there. He went to the Sheriff and said, "The seekers (of Allah) are in *iztirar* (distress). Do you have anything as the *haq* (right) of Allah for them?" The Sheriff took out a few coins from his bag (purse) and gave him in the name of Allah. Miyan Salamullah[RZ] presented the money to the Imām[AS] and said, "Miranjeo! Allah has sent some gold." Imām Mahdi[AS] said, "Have you collected some *jiziyah* (tax collected in Muslim countries from non-Muslims for their protection) from the Sheriff of Makkah? He, who is *muztarr* (in great distress), may eat out of it." Miyan Salamullah[RZ] wanted the Imām[AS] too should eat something out of it.

[31] Quranic Verse, *"Say O Muhammad! Small is the comfort of this world.* (S. 4: 77 SAL)

But the Imām AS said, "This *banda* (servant) of Allah is not in *iztirar* (distress)." Miyan Salamullah RZ tried very hard, but the Imām AS said, "I trust in Allah and eat what Allah sends me. Miyan Salamullah RZ said, "This too is sent by Allah." The Imām AS said, 'This is not called 'What is sent by Allah.' You had gone and brought it." Imām Mahdi AS did not eat it although he was starving for 28 days. After that when Allah sent something, the Imām AS ate a little of what was *halāl-e-tayab* (chastely permitted)."

136. It is narrated that Sultan Ibrahim Adham RA ate grass for twenty days. He did not eat anything by way of normal food.

137. A *murshid* (preceptor) told his *murid* (disciple), "Light the stove." The *murid* went to the *murshid* after lighting the stove (*tannur*), and said, "I have lighted the stove." The *murshid* was in a (divine) trance. He said, "Go and sit on the stove." The *murid* did as he was told. But he was safe and sound. When the trance of the *murshid* was over, he remembered his *murid* and found him safe on the stove. The disciple was true to his preceptor.

138. It is narrated that Imām Mahdi AS went to *kāba*. There was great *iztirar* (distress) in Jeddah City. The *Qazi* of Jaunpur too was there. The *Qazi* told the Imām AS, "*Khundkar!* You are in great distress. Go to the Sheriff and ask him to give you something." The Imām AS said, "There is no need." The *Qazi* insisted that it was necessary. The Imām AS retorted, "For us, Allah is necessary. O *Qazi*, you know what is necessary. Nothing other than Allah is necessary because all things perish. Allah, Most High, alone is *baqi* (imperishable). Hence, Search and seek Allah."

139. A person asked Khwaja Junaid RA, "How can I reach Allah?" Junaid RA said, "Give up the world. Oppose your desires and your lust. Do these two things. You will soon reach Allah."

140. It is narrated that a person came to live in the company of Imām Mahdi AS. He stayed in the company of the Imām AS till the

demise of the Imām[AS]. He said, "I remained in the company of the Imām[AS]. I thought that the Imām[AS] would become the king of the whole world. We too would get some world (that is, worldly wealth)." But after the death of the Imām[AS], he came back to Bandagi Miyan Syed Khundmir[RZ] and achieved his objective.

141. Imām Mahdi[AS] is narrated to have said, "*Futuh* (charity) is the right of the *fuqara* (indigents). The people who struggle for food or have *ta'iyun* (fixed periodical income) should not eat out of what is in the right of *faqirs* (the indigents), because *futuh* is in the right of the *fuqara*. People other than the *fuqara* should not demand a share in what is their right. However, if the *murshid* gives them a share, because they live in the *dā'ira*, they should take it as the right of the neighbours."

142. Bandagi Miyan Shah Nemat[RZ] has said that a carrion-eater converted to Islam. One day he went to his relatives. He sat with them for about an hour or so. Then he got up to go. His relatives said, "Eat something in our house before going away." He said, "I am a Musalman. How can I eat anything in your house?' His relatives told him, "Take some flour from us. Purchase a new utensil from a potter. Cook your meal." He baked the bread and sat down for the meal. The bread was dry. There was no curry. He asked his relatives, "Do you have any curry?" They said, "You know what curry we have. We have the *murdar* (prohibited meat) curry." He said, "Bring some *shorba* (curry)." They brought it. He ate the bread with that curry. And rejoined the carrion-eaters.

143. Imām Muhammad Ghazali[RA] is reported to have said that there were seven veils for the *deedar* (vision) of Allah: (1) bread; (2) pride (or *khud-bini* or seeing the self); (3) wisdom; (4) *ilm* (knowledge); (5) *sharm* (bashfulness); (6) *ibadat* (worship), (7) *jahl* (ignorance). As long as the seeker does not perform *zikr* (remembrance of Allah) in the company of the *murshid* (preceptor), the veils will not be lifted.

144. Imām Muhammad Ghazali[RA] is narrated to have said, "A person has the courage to eat good food, wear good clothes and indulge in useless other things. If that person, who has three attributes, greets you with *as-salam alaikum* (Peace be on you), do not reply to him with an *Alaikum as-salam*. If such a person dies, do not supplicate for his salvation."

145. Khwaja Hasan[RA] Basari has said that Satan has been given the *qudrat* (power) to appear as *nur* (divine luminosity). The person, who does not get *taufiq* (divine guidance), cannot differentiate between the divine and satanic *nur* (luminosity). Satan can deceive such a person. Under such circumstances, one should recite, *"La haula wa la quwwata illa billah."* If it is the divine luminosity, it will not fade. But if it is satanic luminosity, it will not last.

146. It is narrated that one day this accursed Satan was going on his way with a bridle in his hand. Sultan Bayazid Bistami[RA] chanced to see him. He asked, "Where are you going?" Satan said, "I am taking this bridle to put it in the mouth of the *khud-binan* (proud) to rein them in." The Sultan asked, "Have ever come towards me?" Satan said, "Thousands like you are grazing in my flock." Under such circumstances, Allah's *inayat* (bounty) alone is needed. Often the work of the religion is difficult. The path is narrow, the night is dark and the horse is lame. Alas, the *murshid* (preceptor) of the divine guidance. Alas! O reformer. *Dastagir* (protector). There is no way out except the *inayat* (bounty) of Allah. O Friend! The people (*khalq)* have heard the name of *Iblis* (Satan) but they do not know how proud he is. He does not care for anybody. Neither for an apostle nor for a saint. In prayers (*namāz*), we supplicate Allah to protect us from the mischief of the accursed and stoned Satan. Satan keeps pride in his head and is the leader of the proud. Allah has spoken about Satan in Qurān. Allah quotes Satan as saying, *Me Thou hast*

created from fire and him of mere clay."[32] That is his pride. But friend, Satan wakes up the slaves of Allah to say their prayers (*namāz*).

147. It is narrated that Khwaja Hasan[RA] Basari was sleeping at s*ubh-e-sādiq* (the true morning). Satan came, woke him up and said, "Get up, so that you do not miss your *takbir-e-ula* (first magnification with the imam of the prayer congregation). The Khwaja[RA] said, "To spoil the *ibadat* (prayers, worship) is your objective. What is this that you are waking me up for prayers?" Satan replied, "Once you missed the *takbir-e-ula.* To propitiate the lapse you cried and lamented so much that Allah, Most high, granted to you the divine reward of ten thousand first magnifications (*takbir-e-ula*). If you miss your *takbir-e-ula* again today, you will lament so much that Allah will again grant you the divine rewards of ten thousand *takbir-e-ula*. That is why I woke you up today, so that you get the divine rewards of only one *takbir-e-ula.*"

148. Imām Mahdi[AS] started on his journey from the city of Jalor towards Khorasan. Imām Mahdi[AS] enjoined his companions not to take anything to eat from the agricultural lands of the people in the country of the Muslims. But when they crossed the borders of the Muslim country and entered the non-Muslim country. Imām Mahdi[AS] said, "If anybody is too hungry, he may bring something from the fields to satisfy his hunger as these people are *harabi* (belligerent)." This shows that the Imām[AS] was considerate towards the reciters of the *kalima* (the Islamic testification of faith: *La ilaha illa Llah).*

149. Bandagi Miyan Syed Khundmir[RZ] has said, "We should not desire for any favour from the *ahl-e-nafs* (people of the lust) as this pulls us towards things other than Allah. To break this *ilaqa* (connection) will take time.

[32] (S, 7: 12 SAL)

150. Imām Mahdi[AS] is narrated to have said, "Do not demand from Allah anything other than Allah. (That means demand Allah alone from Allah.) If you must demand anything, demand it from Allah. If you want salt, desire it from Allah. If you want water, desire it from Allah. If you want firewood, seek it from Allah. Seek anything from Allah; do not ask for it from the people. If you must ask for anything, ask for it from Allah."

151. Imām Mahdi[AS] has said, "A *tarik-e-dunyā* is sitting in his *hujra* (room) and hears the footsteps, and a thought occurs to him that "This person will bring something to give me." Such a person (*tarik-e-dunyā*) is not entitled to be called a *mutawakkil* (one who trusts in Allah).

152. Imām Mahdi[AS] has said, "There is one thing called *halāl* (permitted) in *Shari'at* and there is another thing called *halāl-e-tayyib* (chastely permitted). What is permitted in *Shari'at* is *halāl.* But *halāl-e-tayyib* is that which comes unexpected and without an effort. At that very moment one's thoughts are directed towards Allah. And one does not need to account for *halāl-e-tayyib* (before Allah on the Doomsday.)."

153. There was a brother in the company of Prophet Muhammad[SLM]. He expected the Prophet[SLM] to become the king of (all territory from) east to west. One day a Qurānic Verse was revealed. In it Allah has said, "*This day have I completed for you your religion and thus have filled up the measure of My favour on you…*"[33] That person lamented a lot on that day. The Prophet[SLM] came to know of this. In reality the Prophet[SLM] knew that Allah, Most High, had made him the *badshah* (sovereign) of the east and the west. (It means that) the Prophet[SLM] has illuminated the *deen* (religion) all over the world. The purport is this and not that the Prophet[SLM] would go about seeking the world or its sins and wickedness.

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[33] (S. 5: 3 SAL)

154. It is narrated that Bandagi Miran Syed Mahmood[RZ] used to call a congregation once a week or a fortnight to draw a *mahẓar* (document). He used to say during the proceedings of the congregation, "Expel us from the *dā'ira*, if you see anything opposed to (the practice of) Imām Mahdi[AS] in our *ẕāt* (behaviour, nature or essence)."

155. Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Nemat[RZ] used to say; "We would hold accountable on the Day of Resurrection a person who sees anything in us opposed to Imām Mahdi[AS] and does not warn us about or lapses here (in this world)."

156. Imām Mahdi[AS] is narrated to have said, "When you intend to buy a mud pot on payment of money, you repeatedly strike it to find how it sounds. If the sound is good and proper and the pot appears to be good too, you buy it. Otherwise, you reject it. You claim to be a seeker of Allah, how can you be let off without testing you?"

157. It is narrated that the companions of Prophet Muhammad[SLM] were starving. Each of them had tied a stone on his stomach. Somebody wanted to know the condition of others. The Prophet[SLM] lifted the front part of his garment and showed his stomach and said, "I have two stones on my stomach, lest you think that your friend (the Prophet[SLM]) had eaten." At that time, this Verse of Qurān was revealed, *Think ye that ye will enter Paradise while ye have yet to prove before Allah, which of you has struggled hard in His cause and has endured steadfastly (incidental trials)?"*[34] Now *murshideen* (preceptors) too should do likewise.

158. Hazrat Miyan Bhai Muhājir[RZ] narrates that Imām Mahdi[AS] said, "If a person remained in the company of the Imām[AS] for as short a period it takes to dust his footwear, all his past sins would be forgiven."

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[34] (S. 3: 142 SAL)

159. When a bird was flying and saying, "*Tuhein*, *tuhein*," Miyan Bhai Muhājir[RZ] said, "That is Mahdi[AS], That is Mahdi[AS]."

160. Imām Mahdi[AS] is narrated to have said, "One *nazar* (look) of this servant (of Allah) is better than the accepted *ibadat* (worship) of a thousand years." Such people convert mud into gold by their mere look. Is it possible that they would throw a glance at us too."

161. Imām Mahdi[AS] is narrated to have said that the person, who migrated and came in the morning in the way of Allah, is the *murshid* (preceptor) of the person who came at the time of *Asr* (late afternoon prayers) after migrating. This is so because the man, who came late in the afternoon, came after seeing the man who came in the morning. Hence, he, who came first, is the *murshid* of the one who came later.

162. Imām Mahdi[AS] is narrated to have said, "Rectification takes place before this *banda* (servant of Allah). Allah commands, "O Syed Muhammad! The person, who is correct in front of you, is accepted at Our *dargah* (door). And, he who is not correct in front of you, is *mardood* (rejected) before Allah."

163. Imām Mahdi[AS] is narrated to have said, "He, who trusts on bread, is not a *mutawakkil* (one who trusts in Allah), because Allah has already given a promise about bread. Allah says in Qurān, *There is nothing that moveth, the nourishment of which does not depend on Allah…*[35] This is a promise by Allah. If you have *imān* (faith) on the promise of Allah, you are a *mumin* (believer); otherwise, you are a *kāfir* (infidel). If somebody promises that he would host you as his guest today, you trust him and remain hungry and eat nothing. But this is Allah's promise, and He is *sādiq-al-wa'd* (always true to His promise).

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[35] (S. 11: 6 SAL)

164. Imām Mahdi^AS is narrated to have said, "*Tawakkul* (trust in Allah) is that you should trust in the *ẕāt* (essence, nature) of Allah and that you should be in the *talab* (desire) of achieving (the nearness) of Allah?" Hence, one should not have greed for food from a rich man and extend hospitality to him.

165. It is narrated that during the reign of Caliph Abu Bakr^RZ, a companion of Prophet Muhammad^SLM came lamenting to the Caliph and said, "O our Caliph! During the life of the Prophet^SLM, I found a lone young woman in the prime of her youth, laden with fabulous jewellery at night. The whole night, I kept watch on her, and, in the morning, I reached her to her house. Now the thought occurs to me why I did not rob her of her jewellery." After listening to his story, Hazrat Abu Bakr^RZ too lamented and said, "Those were the days of the Prophet^SLM, O brother, when such thoughts did not occur to you. But these are our days and such evil thoughts do occur to you."

166. It is narrated that Imām Mahdi^AS, Bandagi Miran Syed Mahmood, Bandagi Miyan Syed Khundmir, Bandagi Miyan Shah Nemat, Bandagi Miyan Shah Nizam and Bandagi Miyan Shah Dilawar^RZ did not go to the house of anybody for feasting or seeing any ailing person, or to condole with anybody. But they did go to the houses of the *fuqara* (indigents) inside the *dā'ira.*

167. It is narrated that a companion of Prophet Muhammad^SLM died during the life of the Prophet^SLM. A *dirham* (local coin) was found in the clothes of the deceased. The Prophet^SLM was informed of it. The Prophet^SLM ordered that the deceased be branded with the coin. The orders were carried out.

168. It is narrated that when Bibi Ilahdati^RZ (wife of Imām Mahdi^AS) died, a piece of gold was found in her clothes. Imām Mahdi^AS was informed of it. The Imām^AS said, "Heat the piece of gold and brand her (body)." Miyan Salamullah^RZ (brother of the Bibi) was supervising the digging of the grave. When he heard about the Imām's orders for branding the Bibi^RZ, he came running to the

Imām[AS] and said, "This *banda* (servant of Allah) knows for certain that this piece of gold belongs to Bibi Fatima[RZ] (daughter of Imām Mahdi[AS]) and not to Bibi Ilahdati[RZ] (wife of the Imām[AS])." Then, the Imām[AS] said, "Give it to whom it belongs." The piece of gold was given to Bibi Fatima[RZ].

169. It is narrated that the pyjama of Bandagi Miran Syed Mahmood[RZ] was torn. Miyan Baban[RZ] who had been assigned the job of distributing the *sawaiyat* (equal distribution of the *futuh* or charity among the indigent) and *ushr* (tithe) got a *pyjama* stitched and brought it to Bandagi Miran[RZ], who asked, "Where did you get the *pyjama* from?" Miyan Baban[RZ] said that he had purchased it from the money of the *ushr*. Bandagi Miran[RZ] became angry and said, "It is not proper for me to wear this *pyjama*, because it is the right of the *muztarr* (people who are in dire need)."

170. It is narrated that Allah had sent some grapes to Imām Mahdi[AS]. Miyan Syed Salamullah[RZ] took a bunch of grapes and gave it to Miyan Syed Hameed[RZ] (son of the Imām[AS]). The Imām[AS] told Miyan Salamullah[RZ], "Why did you give to the child what was in the right of the *fuqara* (the indigents)." The Imām's companions said, "We have forgiven." The Imām[AS] said, "Ask for everybody's forgiveness."

171. It is narrated that Imām Mahdi[AS] stayed for some days at Mando (the capital of Malwa. A *hujra* (room) was constructed and a cloth or mat was spread over it as shade. Somebody came to meet the Imām[AS]. He sat under the shade and offered something to the Imām[AS]. After he went away, the Imām[AS] got up and said, "Remove this *hujra* from here. This place is not good. First, a thing of the world has come here." The *hujra* was shifted from that spot.

172. Somebody is narrated to have asked Imām Mahdi[AS], "I will read something, if permitted." The Imām[AS] said, "Had you learnt something, you would not have accepted this *banda* (servant of Allah) as the *Imām Mahdi*."

173. Hazrat Esa[AS] (Jesus Christ) has said, "I am not powerless in bringing back to life a dead person. But I am powerless to cure a fool of his foolishness or make a fool understand his folly. A fool is one who is engaged in learning for a short period."

174. Imām Mahdi[AS] is narrated to have said, "Necessary knowledge is required for the correct performance of the rituals of the religion of Allah's Apostle, like *namāz,* (prayers), *roza* (fasting) and others".

175. Imām Mahdi[AS] is narrated to have said, "The *nur* (luminosity) of *imān* (faith) is sufficient to understand the meaning of Qurān, when it is being explained."

176. It is narrated that Allah, Most High, had given Imām Mahdi[AS] *zāhiri ilm* (manifest knowledge) in a large measure that the scholars of the manifest knowledge had given him the title *Asad-al-Ulama* (Lion among the Learned).

177. It is narrated that after staking his claim to be Imām Mahdi, the Imām[AS] pleaded with Allah, "O Allah! You have given me so much of *ilm-e-bāṯinī* (subliminal knowledge) after I staked my claim to being Mahdi. What was the need of the *ilm-e-zāhir* (manifest knowledge) that You granted me before the claim?" Allah replied, "We first granted you *ilm-e-zāhir* for the *hujjat* (convincing) of the *khalq* (people), so that even the *ulama-e-zāhir* (the scholars of the manifest knowledge) become *mulzam* (confuted, or that they are wrong)."

178. Imām Mahdi[AS] is narrated to have said, "Allah, Most High, grants *ilm-e-ladunni* (divinely inspired knowledge) to an *ummi* (illiterate person). Or He makes an artificial *ummi* and then grants that person *ilm-e-ladunni.*"

179. The Imām[AS] is further narrated to have said, "The *takhta* (board or writing surface) of the heart of an *ummi* is clean. No impression is there on it. Whatever such a person hears gets recorded on his heart."

180. Imām Mahdi[AS] is narrated to have said, "The heart of the person, who sees too much of *siahi* (ink) becomes black."

181. The Imām[AS] is narrated to have said, "The person, who reads much, becomes *zalil* (disgraced). Such a person also demands the world. But if he does not demand the world, he becomes proud." Then the Imām[AS] said, "Do as this *banda* (servant of Allah) tells you. Remember Allah so that you achieve the *binai* (vision) Allah, Most High."

182. Imām Mahdi[AS] is narrated to have said, "Remember Allah in abundance (*zikr-e-kaseer).*" Bandagi Miran Syed Mahmood[RZ] asked, "What was the *tartib* (order) in which the Imām[AS] asked (his companions) to perform *zikr*. The companions said, "In this order: One should remain in his *hujra* (room), engaged in *zikr* from very early in the morning to one-and-a-half *pahr* (up to about half past ten in the morning) No two persons should sit together (and indulge in idle talk). They should be in *zikr* again from *Zuhr* (afternoon) prayers to *'Asr* (mid-afternoon) prayers. They should listen to the explanation of Qurān from *'Asr* to *Maghrib* prayers. They should again perform *zikr* from *Maghrib* to *'Isha* (night) prayers." After this, Bandagi Miran Syed Mahmood[RZ] said, "If any person comes out of his *hujra* before half past ten in the morning, destroy his *hujra* and throw him out of the *dā'ira,* even if it is me!" All the companions accepted this regime.

183. It is narrated that Prophet Muhammad[SLM] was sitting near the *Zamzam* well in Makkah. Once or twice, he turned the ring on his finger. Allah revealed a Qurānic Verse. It said, *And We created not the heaven and the earth, and what is between them, in sport.*[36]

184. Imām Mahdi[AS] is narrated to have seen a companion breaking a piece of grass into two pieces. The Imām[AS] said, "Give the angels a moment of respite."

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[36] (S. 21: 16 SAL)

185. The Qurān says, *O ye who believe! Come not to the prayers in a drunken state…* [37] In this Verse, the Arabic word, *sukara* (drunken), occurs. The Imām[AS] has interpreted it as the drunkenness of the world.

186. Satan has put a *lagām* (bridle) in the mouth of the people who had forgotten the *zikr* (remembrance) of Allah. Allah quotes Satan as saying in Qurān, *If thou will only respite me till the Day of Resurrection, I will bring his posterity under my authority, save a few.*[38]

187. Imām Mahdi[AS] is narrated to have explained the details about *ishq* (divine love) in the following terms: "The royal falcon (*shahbaz*) of divine love flew from *La Makan* (Omnipresence) and reached the skies. It did not find its place there. It reached the mountains. There too it did not find its place. It flew away. Then it reached *khak* (dust). It found its place, sat down and said, "I am *muhabbat* (love). There is not much of a difference between *muhabbat* (love) and *mehnat* (labour) except for a dot. When the dot is above the letter (in Arabic, Persian and Urdu alphabet) it is *noon* (n). When the dot is below the letter it becomes *bey* (b). This is how *muhabbat* becomes *mehnat,* and vice versa. Allah says in Qurān, V*erily, We offered the trust (the Vice-Regency of Allah) to the heavens, and to the earth, and to the mountains, but they hesitated to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it…*[39]

188. The companions asked Imām Mahdi[AS], "What is *farz* (imperative) for the seeker to reach Allah?" The Imām[AS] said, "That thing is *ishq* (love)."

189. Again they asked, "How is *ishq* achieved?" The Imām[AS] said. "By keeping one's attention always towards Allah in such a way that

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[37] (S. 4: 43 SAL)
[38] (S. 17: 62 SAL)
[39] (S. 33: 72 SAL)

nothing else enters the heart (or mind). For this purpose, one should practise *gosha-nashini* (seclusion). He should not engage himself with anybody, neither with friend nor with foe. Under all circumstances, he should keep his attention concentrated on Allah, standing, sitting, lying down, eating and drinking. In all situations, one should keep Allah in his mind."

190. Imām Mahdi[AS] is narrated to have asked, "How many (shares of) *sawaiyat* (charity) have been distributed?" The companions said, "Four hundred." The Imām[AS] said, "Too much wretchedness."

191. It is narrated that in the Bhilot *dā'ira* of Bandagi Miran Syed Mahmood[RZ], there used to be 250 shares of *sawaiyat*. When a hundred more shares were added, Bandagi Miran[RZ] said, "Too much wretchedness."

192. It is narrated that Imām Mahdi[AS] would not eat even a morsel of food after the *azan* (prayer call) was heard. He would return the morsel in the hand to the plate.

193. Bandagi Miyan Syed Khundmir[RZ] would inform the *muezzin* (one who gives the prayer call) that he was going to take his meal and that the *muezzin* should delay the *azan* till he finished his meal.

194. The practice of Bandagi Miran Syed Mahmood[RZ] was such that if there was *iztirar* (distress) in the *dā'ira*, and he was informed of it, he would give up his meal if he were having it. And he would say, "Remove the dishes. The brothers are starving. How can this *banda* take his meals?" Then Bibi Kad Bano[RZ] (his wife) would offer something that would be distributed as *sawaiyat*. After that, Bandagi Miran[RZ] would eat some thing.

195. Bandagi Miran Syed Mahmood[RZ] was taking his meal. Miyan Somar[RZ] came to the door of Bandagi Miran[RZ]. He sent Dai Ratni (maidservant) to find out why he had come. She asked Miyan Somar[RZ] what he wanted. Miyan Somar[RZ] said, "The brothers in the *dā'ira* were

hungry. Some were (actually) starving. Dai Ratni told Miyan Somar[RZ], "Miran[RZ] is taking his meals. Do not say anything now." Bandagi Miran[RZ] heard her voice and loudly asked, "What is it Miyan Somar[RZ]." Miyan Somar[RZ] said, "Nothing. I just wanted to find out what you were doing." Then Bandagi Miran[RZ] asked insistently, "Tell the truth. Why had you come?" After this, Miyan Somar[RZ] said, "The brothers are hungry." With tears in his eyes, Bandagi Miran[RZ] said, "Remove the dishes. How can I eat? The brothers are starving." After this, Bibi Kad Bano[RZ] offered something. Then, Miran[RZ] took his meal. What the Bibi[RZ] had given was sold and from that money some food grains were bought. The people in distress were called to take their share of *sawaiyat*. Some of the people in distress took their share while others did not take. The person distributing the *sawaiyat* asked them why they did not take their share. They said, "We are not in distress." They were asked, "Where did you get your food?" They said, "We borrowed and had our food today." The seekers were so honest that they did not take from what was the right of the starving people in distress.

196. It is narrated that a *mullā* debated the question of the vision of Allah with Imām Mahdi[AS]. He insisted that the vision of Allah was not *jaiz* (permitted) in the world. Imām Mahdi[AS] asked if anybody had held that the vision of Allah in the world was permitted or not. The *mullā* replied in the affirmative. The Imām[AS] said, "We have adopted the religion of the *bina* (seers) and you have adopted the religion of the *aama* (blind)."

197. Shaikh Fariduddin Attar[RA] is narrated to have said that a *mehtar* (scavenger) passed through the locality of the *attars* (perfumers). The scent reached his brain. He passed out and collapsed. He was in the throes of death. The perfumers applied the rose and other scents on his face. His unconsciousness increased. A *hakim* (physician) was passing by. He placed some faeces near his nostrils. Immediately, the scavenger regained his consciousness.

198. Shaikh JunaidRA is narrated to have said, "I guarded my heart at the *dehleez* (doorstep) of Shaikh Sirri SaqtiRA for thirty years and did not allow any thought, except that of Allah, to come to my mind. I performed the *Isha* (night) and *fajr* (morning) prayers with one *wuẓū* (ablution). Then a thought occurred to me that I had reached a (exalted) position. A divine voice told me, 'O Junaid! The time has come now when we show you a portion of the *zunnar* (sacred Hindu thread).' I asked, 'What was my mistake (or sin).' The divine reply was, 'Your very existence is a sin, against which there is no greater sin.'" In other words, the voice said, "You see your existence. And you have not perished in Us."

199. It is narrated that somebody sought the permission of Imām MahdiAS to give up *ta'iyun* (fixed periodical income). The ImāmAS said, "Seek Allah." But the ImāmAS always said during his sessions of explaining Qurān, that *ta'iyun* was *la'in* (accursed). And those that received *ta'iyun* always cursed their own *ẕāt* (nature or essence).

200. Imām MahdiAS is narrated to have said, "The person, who had two sets of clothes, and lived with the other brothers, should help others. They should assist each other, so that the *zikr* (remembrance) and the path (to reach) Allah becomes easy."

201. Imām MahdiAS is narrated to have said, "The person, who has two sets of clothes, should give one set to the brother, who has no clothes; otherwise, he is a hypocrite, because Prophet MuhammadSLM had only one shirt." When Bibi FatimaRZ (the Prophet's daughter) was married, she had two shirts. There were seven patches on one shirt and nine on the other. She gave one shirt in the way of Allah to one of the sisters, because the latter was in trouble with her prayers for want of clothes. Opposing each other creates perfidy. And one should abhor perfidy so that one does not have to face defeat.

202. Bandagi Miyan Syed KhundmirRZ is narrated to have said that he would give away his shirt to somebody, if he had one, because he

could borrow from women and daughters in his house as they kept extra garments.

203. Bandagi Miyan Syed Khundmir[RZ] covered his body with a blanket (*kambal*) and gave away everything that was in the house. Hazrat Abu Bakr[RZ] too had given, in the name of Allah, all which was in the house, except a blanket. Similarly, the *siddiq* (the truthful), of Imām Mahdi[AS], Bandagi Miyan Syed Khundmir[RZ], too gave away everything.

204. It is narrated that Imām Mahdi[AS] had told his companions at Farah (Afghanistan), that there was no place, abode or shelter (to reside) for Imām Mahdi[AS] or his followers.

205. Imām Mahdi[AS] is once narrated to have said, "It appears that we are going on a journey." The companions started buying animals for riding. Some days later, a *bāṭinī* (subliminal) journey came about.

206. The *mullās* are narrated to have told the Imām[AS] that Mahdi would become the king of the (whole) world. The Imām[AS] said, "Yes! But he would not clean the stables." After this, the Imām[AS] did not say that anybody from among his *giroh* (followers) would become a king or conquer a city. But Hazrat Esa[AS] (Jesus Christ) would become a king.

207. Imām Mahdi[AS] is narrated to have said that Allah had sent Mahdi at a time when the objectives of religion had become extinct because of three things: *rasm, 'ādat* and *bid'at* (custom, habit and innovation). When Mahdi[AS] came, he eradicated these three evils.

208. Imām Mahdi[AS] is narrated to have said that Allah, Most High, had sent this *banda* (servant of Allah) when the religion of Prophet Muhammad[SLM] had remained among none other than *majzubs* (persons absorbed in divine meditation).

209. Imām Mahdi AS is narrated to have given the following example for the seekers of Allah: "When a person wants to marry or desires that his marriage should take place, he engages and befriends a *mashshatah* (a go-between). Following this, the marriage takes place. Then the bride comes to the house of the bridegroom. *Jalwa* (unveiling of the bride before the bridegroom) is performed. The *mashshatah* is needed only upto this stage. And both the bride and the groom know the *hikayat* (story)."

210. Imām Mahdi AS is narrated to have visited the *hujras* (rooms) of the seekers of Allah. If he found the seekers in *zikr* (remembrance of Allah), he would be happy and used to say a few kind words to them. If the found them lying down, he would say in the *Gojri* dialect, "*Achchey ji achchey*." But if he did not find them in the *hujras*, he would say, "*Be-dhange hain* (They are ill-mannered). They do not remain in their *hujras*."

211. Imām Mahdi AS is narrated to have said, "Two or more persons should not sit together at one place. If the Imām AS saw two or three persons sitting together at a place, he would rebuke them. He often used to say, "Beat the people who are sitting together."

212. Shaikh Sadruddin RZ (Sindhi) is narrated to go to the *hujras* of the seekers of Allah late at night and distribute loaves of bread by extending his hand through the window so that nobody came to know who was giving the bread. After some two or three days, the *saliks* (seekers) complained to the Imām AS, "Miranjeo! *Rahzani* (dacoity) takes place." "What dacoity?" asked the Imām AS. They told him. "For the last two or three days, somebody extends his hand through the window into the *hujras* and gives loaves of bread. It is not known who does this." Imām Mahdi AS then said, "Do not trouble the seekers of Allah." The Imām AS and his companions objected to such distribution of bread and asked the person to distribute the bread at different times so that it did not give rise to an anticipation that "Today too he will bring and give to us the bread." The seekers of

Allah, who trust in Him, should not know where from the food would come today or tonight.

213. Imām Mahdi[AS] is narrated to have said "To accept this *banda* is doing *aamal-e-salih* (good deeds). Otherwise, the acceptance (*qubuliat*) without good deeds is *mardood* (rejected)."

214. It is narrated that if anybody asked Imām Mahdi[AS] for his footwear or a piece of cloth used by him as a *barkat* (blessing for good fortune), the Imām[AS] would say, "Take these, and use them." But do not keep them in the house for *barkat* (blessings). Even if you wear the skin of this *banda,* you will not escape from the retribution of Hell, unless you do good deeds, in accordance with what this *banda* asks you to do."

215. Imām Mahdi[AS] is narrated to have said, "On the Day of Resurrection, Allah will not ask you whether you are the son of Ahmad[SLM] or Mahdi[AS]; Allah will ask you about your (good) deeds done with love."

216. Imām Mahdi[AS] is narrated to have said, "A thousand seekers of Allah performed *tark-e-dunyā* (renunciation of the world) and took to the path of Allah. Allah commanded the angels to decorate the world, such as it was, and show it to the seekers. They did as commanded. In other words, the seekers began to get *futuh* (charity) in abundance. Nine hundred of the thousand opted for the world. The remaining one hundred persons were still on the path of Allah. Then again Allah commanded the angels to show the *aakhirat* (the Hereafter), as it was, to the remaining hundred *saliks.* Ninety of them opted for the Hereafter. Only ten continued on the path of Allah. They said, "We do not want this world or the Hereafter. We are the seekers of Allah." Allah commanded the angels to inflict troubles on the remaining ten. Prophet Muhammad[SLM] has said, 'Verily Allah tests *mumins* (believers) by inflicting troubles on them, as any of you tries to test gold by heating it to know its purity. 'THE LOVERS BORROWED THE TROUBLES OF BOTH THE WORLDS,/

AND THEY NAMED IT *ISHQ-BAZI* (AMOUR).' Eight of the remaining ten seekers ran away for fear of the troubles. Thousands of troubles are inflicted upon the person who claims to be in love of Allah. If the lover is honest and truthful, he will bear the brunt of the troubles. But if he is a liar and not a true lover, he will run away. Only two of the seekers remained on the path of Allah. A divine voice asked, 'With whose help or guidance have you reached Us?' One of the remaining two said, 'With the help or guidance of the *kamilan* (the perfect).' An unknown hand gave him a blow and threw him into the *asfal-as-safilin* (the lowest Hell). The last *salik* was addressed by the divine voice. He said, "I have reached Your door by Your *inayat* (bounty and kindness) and by the *wastah* (intercession) of Prophet MuhammadSLM. He reached Allah. He was the only one seeker who remained on the path of Allah (to the last) out of a thousand seekers.

217. Bandagi Miyan Syed KhundmirRZ is narrated to have said, "Perfect *darwishi* (the calling of dervish) is in two things: *tawakkul* (trust in Allah) and *taslim* (resignation or submission). If one achieves submission for trust in Allah, then it is trust in Allah (*tawakkul*). When the station of *taslim* is achieved there is no station like submission, except *taslim*".

218. Hazrat Bandagi Miyan Shah DilawarRZ is narrated as saying, "Every *ravish* (practice) that was exalted during the time of Imām MahdiAS, has become *pusth* (vile) in our time."

219. A brother is narrated to have told Imām MahdiAS at the time of *naubat* (turn),[40] "What *punji* (wealth) do we have that thieves would take away?" In reply, the ImāmAS said, "The *punji* that goes will never come back to you."

[40] In Mahdavia parlance, *naubat* is the turn for *zikr* during night. The *fuqara* of a *dā'ira* are divided into three groups and each group takes its turn to watch the *dā'ira* and conduct *zikr* from *Isha* (night) prayers to *Fajr* prayers. Each turn is of about three hours and is called *naubat.*

220. A war was waged between *mumins* (believers) and *kāfirs* (infidels). The *mumins* were defeated and they were taken captive. One of them was beheaded. His head was separated from his body. He recited this Qurānic Verse: *O Soul! Which is at rest.*[41] Another *mumin* was beheaded. He recited the Qurānic Verse: …*A good abode in the Hereafter*…[42] Some of the *mumins* had reneged and become *murtids* (apostate). One of them was then beheaded. He recited the Qurānic Verse: …*One against whom the decree of Punishment is justly due*…[43]

221. Bandagi Miyan Shah Nemat[RZ] is narrated to have said, "The person, who took to the path of Allah and then reneged, is a *murtid* (apostate). But if he gives up apostasy and performs *tauba* (repents), Allah may forgive him (*bakhshay).*"

222. Imām Mahdi[AS] is narrated to have said, "Become a man. Be with Allah or follow a man. Do not remain with Satan."

223. The companions are narrated to have asked Imām Mahdi[AS], "Qazi Mahmood talks too much of divine realities. What is his condition?" The Imām[AS] said, "His speech is well liked; his *z̲āt* (essence, nature) is *mardood* (rejected)."

224. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said about the *faz̤l* (excellence) of the companions of Imām Mahdi[AS], "If a person looked at them with a wicked eye, his *imān* (faith) is completely lost. This is so because the abode of a person who has received a blow of a migrant-companion of Imām Mahdi[AS] is nowhere except in Hell."

225. Bandagi Miyan Malikji[RZ] is narrated to have said, "The person, who is perfect in principles, will also be perfect in *furu'*

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[41] (S. 89: 27 SAL)
[42] (S. 12: 109 SAL)
[43] (S. 39: 19 AYA)

(practical parts of religion). If there are defects in the principles, there would be defects in *furu'*." Prophet Muhammad SLM has said, "Soon a time will come on my *ummah* (community) when people would prefer *bidaat* (innovation) over Islam. I am disgusted with them. Curse of Allah, all the angels and people be upon them." His companions asked, "O Messenger of Allah! Who could be those people?" The Prophet SLM said, "Their nobles would be oppressive, *ulama* (scholars) would be avaricious, traders usurious and slaves would be on their thrones with all worldly pomp and pageantry." Prophet Muhammad SLM also said, "The sins of the person, who talks much, will be more. The heart of the person, whose sins are more, will die. The person, whose heart dies, will enter Hell." The Prophet SLM said, "Every *bida'at* (innovation) is *gumrahi* (going astray), and the abode of one, who had gone astray, is Hell."

226. Some servants of Allah were living at a place. A person came and said, "I want to live in your company." The *murshid* (preceptor) said, "You can. But on one condition that you will not utter falsehood. But the moment you lie, you will be thrown out of the *dā'ira*." He accepted the condition and started living in the company of the *murshid*. A woman was married to him. He stayed there for some days. A person came in search of him. He told his wife to inform the visitor that he was not at home. The wife protested and said, "I do not accept you." She also informed the *murshid* that her husband asked her to say falsehoods. The *murshid* ordered his expulsion. He advanced many excuses, which were not taken note of. His death was obviously before his eyes.

227. A woman lied many times. She was expelled from the *dā'ira*. Such were the servants *of* Allah. Prophet Muhammad SLM has said, "They have stormed Allah. And you storm the liars, because truth is a thing that bites."

228. Someone said one day, "Imām Mahdi's son is in employment (service)." Bandagi Miyan Shah Nemat RZ said, "Such a person would not be the son of Imām Mahdi AS." The Imām AS said, "Miyan Nemat!

What you say is true. Allah, Most High, will not let him remain employed. Imām Mahdi[AS] did not tell Bandagi Miyan Shah Nemat[RZ], "Do not say such a thing about my son."

229. Imām Mahdi[AS] has given the example of an unmarried man and a person with wife and children like this: Satan easily takes a single man under his sway and company. If there is only one rider, everybody wants to attack him and take away his horse. But Satan cannot move a person with wife and children, as a person cannot attack an army contingent. There is *tabahi* (destruction) for a single man. There is peace for a person who has wife and children.

230. It is narrated that king Nizam-ul-Mulk sent word to Bibi Malkan[RZ] (wife of Imām Mahdi[AS]) that he wanted to give his daughter in marriage to Hazrat Syed Miranji[RZ]. The Bibi[RZ] said, "No need." Subsequently, all the companions of the Imām[AS] came to the Bibi[RZ] and said, "(By this marriage) a king becomes sympathetic. And this will benefit many people." The Bibi[RZ] objected, saying, "How can I engage my son to the daughter of a seeker of the world. How can I justify this action before Imām Mahdi[AS]?" The companions said, "We will justify before the Imām[AS] by saying that we did this to benefit many people." After that the Bibi[RZ] said, "You know (it is not proper)." But she did not say anything more.

231. Somebody is narrated to have told Imām Mahdi[AS], "Prophet Esa[AS] (Jesus Christ) used to say, 'Rise in the name of Allah (*Qum be-iznillah*), and Ain-al-Quzzat said, "Rise by my command." Imām Mahdi[AS] said, "Had he been Prophet Esa[AS], he would have said, "Rise by my command." Esa[AS] had fully perished in Allah. Therefore, he said, "Rise by the command of Allah."

232. It is narrated that Allah sends troubles on his *bandas* (servants). Allah commands angels to cut the fruit trees of His servants. Angels come and kill their wives and children. The servants sing His praises. Allah commands angels to see what His servants are

doing. The angels say that they are singing His praises. Then Allah commands His angels to prepare and decorate the Paradise for them.

233. It is narrated that a companion quoted a saying of Imām Mahdi[AS]. Another companion quipped in, "That is not the text of the saying." Bandagi Miyan Syed Khundmir[RZ] said, "The first companion has taken the name of Imām Mahdi[AS]. We should not reject it off hand. After three days, the companion concerned came back and said, "I now remember that the Imām's saying was like this."

234. Some of the companions are narrated to have asked Imām Mahdi[AS], "How do you get a *khatr* (thought) come to your mind." Imām Mahdi[AS] said, "Once a *khatr* came that it would be better if the ditch on the way to mosque is filled. Otherwise, the brothers will be troubled."

235. Khwaja Junaid[RA] is narrated to have said, "The person, who goes on the path of Allah, should take two *hilals* (crescents) in his hands. In the right hand, he should take the Book of Allah (Qurān) and in the left hand the traditions of Prophet Muhammad[SLM]. He would not fall into the abyss of doubtfulness or the darkness of *bidat* (innovation) He would go on the straight path. He would achieve Allah, Most High. If he abandones these two things (the Qurān and traditions), he will fall into the darkness of innovations and the abyss of doubtfulness. He would not even know (that he has fallen)."

236. It is narrated that a brother had kept his hand on his leg during *namāz* (prayer), and at that time he was in a divine trance. Imām Mahdi[AS] placed that person's hand at the proper place.

237. Imām Mahdi[AS] had temperature and he had come out. The companions took him to a house where it was not his *naubat* (turn) to stay on that day. Imām Mahdi[AS] asked whose house it was. The Imām[AS] said, "Take me to the house where it is my turn to stay today." The companions said, "Your eminence is suffering from high fever. You may stay here alone." The Imām[AS] said, "This violates the *Shari'at*

of Prophet Muhammad[SLM]. He went to the house where it was his turn stay on that day. The Imām[AS] was so careful to keep himself within the limits of *Shari'at.*

238. It is narrated that a brother joined the *jamaat* (prayer congregation) late, after one or two *rak'at* (cycles) of prayers. The imam of the congregation turned his head to the right for *salam* (salutation). Immediately, the brother stood up and did not wait till the imam turned his head towards the left side to complete the *namāz.* The companions reported the matter to the Imām[AS]. The Imām[AS] summoned the erring companion and asked him why he made the mistake. The companion said, "I had a *kashf* (revelation) that the imam was not in need of the *sajd-e-sahu* (propitiating prostration); hence, he got up. Imām Mahdi[AS] said, "It would have been better if you had no *kashf* (revelation). You would not have violated the *Shari'at* of the Prophet[SLM]."

239. It is narrated that Imām Mahdi[AS] was going to fetch some water. A brother came and said, "Give me the pot. I will bring the water." The Imām[AS] said, "This *banda* (servant of Allah) brings water." The brother insisted that he would bring water. The Imām[AS] gave him the pot and the brother brought the water. The Imām[AS] gave him something. The brother said, "I have brought the water for the sake of Allah." The Imām[AS] said, "Go and sit in your *hujra* and perform *zikr* of Allah." The work (bringing water) was that of your *khudi* (self or ego)"

240. Sultan Ibrahim Adham[RA] asked a *faqir* (indigent) how he performed his *faqiri.* The *faqir* said, "I eat if Allah gives me. Otherwise, I trust in Allah." Ibrahim Adham[RA] said, "The dogs of our time perform this kind of *faqiri."* The *faqir* asked, "How does your eminence perform your *faqiri*?" Adham[RA] said, "We perform the *faqiri* where we give back to Allah, what He gives us."

241. An *aulia-Allah* (saint of Allah) is narrated to have said, "Allah has created four gems in the existence of man. He has also created

four enemies of these four gems. The first gem is *imān* (belief). Its enemy is falsehood. The second gem is *aql* (wisdom). Its enemy is anger. The third gem is *ilm* (knowledge). Its enemy is pride. The fourth gem is *sharm* (bashfulness). Its enemy is *hirs* (greed). *Faqiri* is that where one is not greedy. If something comes, one should not refuse (to take) it."

242. An *aulia-Allah* (saint of Allah) is narrated to have said that there were four *maqam* (stations) for a *mumin* (believer) when he dies. One is taken to Paradise when he dies. For the second, a hole to Paradise is opened and he eats the *nemat* (good things or comforts) of Paradise. The third person is left to sleep in the grave. He gets neither *rahat* (comfort) nor *ranj* (sorrow). The fourth is that the earth eats the *naqis* (imperfect). They become the rotten pieces. They remain in captivity because of their sins. They are cleansed in the grave. And then they go to the Paradise.

243. Imām Mahdi[AS] is narrated to have said, "This *banda* (servant of Allah) eats the *sadaqa* (charity) of the *fuqara* (the indigents)".

244. Imām Mahdi[AS] is further narrated to have said, "The subliminal nourishment of this *banda* is received through the medium of the *fuqara."*

245. Imām Mahdi[AS] is narrated to have recited the Qurānic Verse: *Yadullaahi fawqa 'aydiihim… (…The hand of Allah is over their hands…)*[44] The Imām[AS] explained the meaning of this Verse thus: The hand of Allah is over their hands. The *mufassirin* (commentators of Qurān) have explained it as the possession of the *qudrat* (Divine Power). But Imām Mahdi[AS] has said, "What the *mufassirin* (commentators) have understood (is not known). Allah has said that there is nothing like Allah. Allah is *Sami'* (Listener) and *Baseer* (Seer). Allah has a hand. But this hand is not like the hand of any person."

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[44] (S. 48: 10 AYA)

246. Imām Mahdi AS is narrated to have said, "Be in the *zikr* (remembrance) of Allah and do not demand anything. If necessary, ask about an issue of the *Shari'at*. Do your work as the *mujtahids* (religious directors) have done a lot of hair-splitting, so that nobody faces any difficulty."

247. Imām Mahdi AS is narrated to have said, "A king's *kar-ro-far* (pomp and pride) and a widow's spinning wheel and dilapidated house are equal. A king's giving up his kingdom and the widow's giving up her dilapidated house too are equal. In other words, the king and the widow are equal in their desire for world and renouncing the world."

248. Imām Mahdi AS is narrated to have said, "Do not consume opium because it brings you under its sway. For the *banda-e-Khuda* there should be no captivity, neither of the *bashar* (human being), nor of the *nafs* (lust), neither of the desire, nor of Satan."

249. Somebody is narrated to have told Bandagi Miyan Syed Khundmir RZ that a certain person favours Imām Mahdi AS. If a *faqir* goes to his door, he treats the *faqir* with respect and gives *futuh* (charity)." Miyan RZ said, "Why would the *fuqara*, who trust in Allah, go to his door? He is a hypocrite of the first rate, as his objective is to divert the *fuqura*, trusting in Allah from their *deen* and insult them. Had his objective been Allah, he would have served the *fuqara,* who trust in Allah." Prophet Muhammad SLM has said. "Women are the army of Satan. After me the greatest *fitna* (perfidy*)* is that, through women many men will be annihilated. They would fall a prey to pride and *khud-bini* (seeing their self). They would resort to disrespect by breaking the limits of the *deen* (religion). They would go to Hell. They would be neither of the *deen* (religion) nor of *dunyā* (world)."

250. Hazrat Bibi Rabe'a Basari RA is narrated to have told Allah, "I have rolled (not walked) on the road for fourteen years to reach here (Makkah)." Allah said, "There is a lot of grass rolling on our earth. You too are like a stalk of grass." She asked again, "Has any of my

deeds been accepted at Your door?" Allah said, "On that day, Our dog was thirsty. You made it drink water. That deed of yours was accepted at Our *dargah* (door). We have granted salvation to you."

251. Bibi Rabe'a^RA died. A *banda* (servant of Allah) saw her in his dream. She was going fast. He asked her why she was in a hurry. She said, "Leave me. We have escaped from a prison (that is, from *dunyā* or world)"

252. Bandagi Miyan Shah Nemat^RZ was going in a forest. Ten soldiers too were going in search of employment. The Shah^RZ asked them where they were going. They said they were going in search of employment. The Shah^RZ said. "We will employ you." They accepted the offer. He brought them into the *dā'ira*. They tied their horses. The Shah performed their *talqin* (initiation ritual). He made them sit in the *hujras* (rooms). He told them, "This is our work. You too perform *zikr* (remembrance of Allah)." He had promised to give them something. He told them that he would give them what he had promised to give. Every evening, he would give them what he had promised if Allah sent it. Otherwise, he would borrow and give them. The brothers of the *dā'ira* told the Shah^RZ, "How long would you pay after borrowing?" The Shah^RZ said, "Tomorrow It will be known. They will not accept their wages if they are the seekers of Allah. But if they are the seekers of the world, they will not remain in the *dā'ira."* After that, seven of them stayed in the *dā'ira,* trusting in Allah. The other three ran away.

253. An apostle is narrated to have requested Allah, "Please show me the path of Your *raza* (pleasure). The divine command said, "Our pleasure and your pleasure are equal. When Our command reaches you, you become pleased with it. We too are pleased with you."

254. Bandagi Miyan Shah Nemat^RZ is narrated to have said, "The person, who reneged from *Shari'at* is liable to be beheaded. Hazrat Imām Mahdi^AS too has commanded in similar terms. But any indulgence in quest of manifest knowledge is not liked. Before Allah,

both an uneducated and learned persons are equal in the retribution of Hell. The truth is that a person should make *ḥarām* (prohibited) for himself the thing he has abandoned and should not desire or show any inclination towards it till he dies. Allah may shower His mercy on such a person."

255. It is narrated that somebody saw Zubaida, wife of Caliph Haroon Rashid, in his dream. He asked her, "How did you fare with Allah?" She said, "I was taken to His audience. Allah said, 'You were riding the elephant on that day. Simultaneously, you were reciting the Qurān too. You reached the place of *sajda* (prostration) in the course of the Qurān recitation. You prostrated on the back of the elephant. We have accepted that *sajda*. And we have granted salvation to you.'"

256. Imām Mahdi AS is narrated to have said, "*Haa Miiim Ayyyn Siiin Qaaaf* are the *huroof-e-tajnis* (letters of alliteration or equivocation). Muhammad SLM is alive with *ishq*. "

257. Imām Mahdi AS would not sit at the same place at the *musallah* (prayer mat) in the mosque. He would sit at the place where Allah commanded him to sit.

258. Imām Mahdi AS is narrated to have said, "Those who died in front of this *banda* (servant of Allah) are successful. There is trouble for those who will live after this *banda*." *Then* again the Imām AS said, "We go after handing them over to Allah."

259. Bandagi Miran Syed Mahmood RZ is narrated to have said, "A person's desire for and renunciation of the world is alike, if he performs *tark-e-dunyā*, but refrains from *hijrat* (migration) and *suhbat* (companionship of the truthful). Hence, migration and companionship are *farz* (obligatory). Otherwise, no *bahra* (share or benefit) of *deen* (religion) would reach him."

260. Bandagi Miyan Shah Nizam RZ is narrated to have said, "Allah gives (*'ata)* a *mumin* on four occasions: (1) when the *mumin* is in *taklif*

(trouble); (2) when he undergoes *ikhraj* (expulsion); (3) when he is in *faqa* (starvation); and (4) when he is in *naza'* (throes of death). But a seeker of Allah should be in the company of *murshid* at that time."

261. Bandagi Miyan Shah DilawarRZ is narrated to have said, "There are three fires for a *mumin* (believer) in this world: the fire of *ishq* (love); the fire of *faqa* (hunger); and the fire of *tegh* (sword). The fourth is of the fire of *dozakh* (Hell) in the Hereafter. Hence, the *mumin,* who does not burn in any one of these three fires of this world, will certainly burn in the Fire of the Hereafter."

262. Somebody is narrated to have told Bandagi Miyan Shah DilawarRZ that some of the brothers go out of the *dā'ira* for seeing *tamasha* (amusement). The ShahRZ rebuked them all. The ShahRZ pointed to his own face and said, "See the *san'at* (art) of Allah. In other words, the eye, the nose, the tongue and the ear, all have separate attributes (and functions). And abundantly recall the *nemat* (bounties) granted by Allah. If you see the *bāṭinī aalam* (the subliminal world), you will become an *arif* (devoted mystic) and see Allah."

263. Allah sent some meat to one of the seekers of Allah during the life of Imām MahdiAS. The seeker started a hunt for condiments like turmeric, salt and other things. Imām MahdiAS came to know of it. He summoned the seeker and told him, "Allah, Most High, has sent meat. Cook it or bake it over the fire and eat it. Are you injured that you are in search of turmeric? Give up your *nafs* (concupiscence) and remain in *zikr* (remembrance of Allah).

264. Bibi Kad BanoRZ married her daughter to Miyan Mahmood Shah. Bandagi Miyan Shah NematRZ tried to dissuade her, and said, "Do not give your daughter in marriage to Mahmood Shah. Give her to us because Mahmood Shah was *ahl-e-faragh* (affluent)." The BibiRZ did not accept the suggestion and said, "That (giving the girl in marriage to Mahmood Shah) is *hamari aankhon ki thandak* (the comfort of our eyes)." Bandagi Miyan Shah NematRZ said, "Allah will not retain those eyes." A few days later, the BibiRZ lost her eyes.

265. It is narrated that some of the women of the *dā'ira* came to the house of Bandagi Miyan Shah NematRZ on a Friday. The Shah's wife did not get up to receive the guests. The ShahRZ came to know of the incident. He asked her why she did not get up to receive them. The BibiRZ said, "I was nursing the baby at that time. Hence, I did not get up." Shah NematRZ said, "Allah will take away the baby." The baby died the next week.

266. Bandagi Miran Syed MahmoodRZ had set up his *dā'ira* at a place. A treasure was found where he was sitting. Bandagi MiranRZ saw the treasure and got it buried again. He resumed his journey from there and set up his *dā'ira* elsewhere.

267. Imām MahdiAS is narrated to have quoted an adage, "Let the corpse go to Hell or Heaven, and we are bothered about our tasty dishes. How do I know whether fair or foul means had earned the money? Where it is known how the *māl* (wealth) was acquired, it should not be taken or consumed. It is forgiven, if the source is not known."

268. Bandagi Miyan MalikjiRZ is narrated to have said, "Search for a livelihood is not *jaiz* (permitted) for a person who trusts in Allah. One should not accept *futuh* (charity) when it is known that charity is coming."

269. Bandagi Miyan Shah DilawarRZ gave up a *dā'ira* and started on a journey. One of the walls in the *dā'ira* was yet to be completed. Then it was completed before embarking on the journey.

270. When a divine command was received, Imām MahdiAS started on his journey. He ordered his companions to come fast. Some of the companions were lax in coming. The ImāmAS said, "You have come out of the house made of timber. You have not yet come out of the house made of bones (*haddi*)."

271. Imām Mahdi[AS] is narrated to have said, "Our *giroh* (group) will have none other than the *muhajirs* (migrants). There would be no *giroh* without *hijrat* (migration)."

272. Imām Mahdi[AS] is narrated to have said that two brave persons had come into this world. One of them was Prophet Muhammad[SLM] who was on the side of right guidance. The other was the accursed *Iblis* (devil) who was on the side of the evil.

273. Two brothers (companions) from the *dā'ira* of Bandagi Miyan Syed Mahmood[RZ] went to the houses of the conformists outside the *dā'ira* and brought curds. The Miran[RZ] noticed it and caused the breaking of the curd bowls. He rebuked them severely asking them not to go and bring anything from the houses of the worldly people.

274. A conformist (*mu'afiq*) is narrated to have come to the *dā'ira* to visit Bandagi Miyan Syed Khundmir[RZ]. One of the brothers was seen flattering the visitor. The Miyan[RZ] noticed it. He rebuked the brother and said, "Why did you flatter a seeker of the world out of greed? Do not repeat it. If you do, I will throw you out of the *dā'ira*."

275. A woman in the *dā'ira* of Bandagi Miyan Shah Nemat[RZ] is narrated to have made an ornament from the stem of millet (*jawari*) and made her daughter wear it. The Shah[RZ] noticed it and asked the child who had prepared it and made her wear it. The child said her mother had done it. The Shah[RZ] expelled that woman from his *dā'ira* and said, "Her greed of the world has not diminished."

276. A brother from the *dā'ira* of Bandagi Miyan Shah Nemat[RZ] went to the house of a conformist outside the *dā'ira*. The Shah[RZ] expelled the brother after giving him the expenses of the brother's journey and said, "A mangy camel should be isolated and sent away so that its contagious itch does not affect the other camels."

277. Miyan Abdur Rahman[RZ] is narrated to have gone into the forest. He found some eatables in a cultivable piece of land and brought them to his house. Bandagi Miyan Shah Nizam[RZ] (his father) ordered him to leave it and not eat it. He also said, "You have taken an oath that you will not eat anything other than what Allah sends you. This kind of food was permitted to the *aulia-Allah* (Allah's saints) of a by-gone era. But it is not permitted (*jaiz*) for the group of Imām Mahdi[AS]."

278. Nizam-ul-Mulk is narrated to have come into the *dā'ira* of Bandagi Miyan Shah Dilawar[RZ]. The brothers were sitting on the prayer mat and there was no space for any new comer. One of the brothers got up and made way for Nizam-ul-Mulk. The Shah[RZ] got the information, expelled the brother from the *dā'ira* and said, "Why were you so courteous to a seeker of the world."

279. A slave-girl (*bandi*) is narrated to be in the house of Imām Mahdi[AS]. The Imām[AS] told his wife, "There is a slave before a slave. This slave (of Allah) will come into the house if you free the slave-girl." The Bibi freed the slave-girl immediately.

280. Imām Mahdi[AS] is narrated to have said, "The person who is disrespectful, dishonest and shameless will never reach Allah, Most High."

281. Imām Mahdi[AS] is narrated to have said, "Nobody persisted that I should reach him to Allah."

282. Whenever his companions used to come to Imām Mahdi[AS] and tell him the details of events, it was the habit of the Imām[AS] to tell them, "Look at whatever you do. If it is for the sake of Allah, it is good, but it is all a waste if it is not for the sake of Allah.

283. Imām Mahdi[AS] is narrated to have gone to the house of Mullah Moinuddin. The mullā was informed that the Imām[AS] had come. The mullā wanted to avoid the meeting. He sent word to the

ImāmAS, "The mullā has mounted (his steed)." Actually, he was sitting on a wall. The implication of the message was that he was going to Rampur, his *jagir*, given to him as pension. The ImāmAS said, "The mullā is riding a *markab* (vehicle} that will never take him to his destination. He will die with 'Ram, Ram', on his lips." Do the walls hide things from Imām MahdiAS? Allah had made everything from the east to the west clearly visible to the ImāmAS. The mullā died reciting, 'Ram, Ram.' He became a demon. He used to bewitch people and say, "I got this punishment because of Imām MahdiAS, with the result that I have become a demon."

284. Bandagi Miyan Shah NizamRZ is narrated to have gone to many places to become a disciple (*murid*). No preceptor was prepared to accept him as his *murid* on the plea that "Your ability and aptitude is great. We do not have the strength to make you our *murid*." Later, the ShahRZ met Imām MahdiAS and received his bounty. The ShahRZ was blessed with the Vision of Allah.

285. Imām MahdiAS is narrated to have said in respect of *nafs* (lust, self) that "*Nafs* tells everybody, 'Burn me in this world and work against me. Otherwise, tomorrow I will take you to Hell.'" But the people do not listen to it.

286. A seeker of Allah is narrated to have told Imām MahdiAS, "*Zikr* (remembrance of Allah) does not sustain (when I try)." Imām MahdiAS asked him to make a deliberate effort. Sometime later, he reiterated his complaint. The ImāmAS told him, "Go to your *hujra* (room) and sleep. Allah will teach you how to perform *zikr* if He will."

287. Imām MahdiAS is narrated to have said, "One who eats more becomes more disgraced and one who eats less becomes less disgraced."

288. Imām MahdiAS is narrated to have said in Gojri dialect that a glutton is neither of this world nor of the Hereafter."

289. Imām Mahdi^AS is narrated to have been traveling when he sat down at a place and looked back. He saw that the *fuqara* (indigent seekers of Allah) were coming and they were in great misery and were hungry. The Imām^AS said, "What is the need for them to follow this servant (*banda*) of Allah in all this misery and penury." Then again he said, "Their objective is Allah. They are taking all this trouble for the sake of Allah and following this servant of Allah. They are the true seekers of Allah. May He bless them with His Vision."

290. Someone is narrated to have hosted Bandagi Miyan Shah Dilawar^RZ. He had prepared many dishes and delicacies for feasting him. After the meals were over, the host asked the Shah^RZ, "Did you relish the delicacies?" The Shah^RZ said, "I do not know." The host asked, "Why do you not know?" The Shah^RZ said, "I have achieved the taste of the *zikr* (remembrance of Allah). The taste of the *zikr* is so good that the taste of the food does not reach level of the taste of the *zikr*.

291. Bandagi Miran Syed Mahmood^RZ had announced his orders that everybody should buy his needs from the nearest shop and not go far into the market for his shopping. The orders had said, "One who goes far into the market would be a seeker of the world." Even this much was treated, as the seeking of the world because buying their needs from a nearby shop might be costlier. Hence, the order forbidding going far into the market.

292. Bandagi Miyan Syed Khundmir^RZ is narrated to have said that the person who comes after *hijrat* (migration) and stays in our *dā'ira* and the person who comes in the future, they are only those whose souls have been rectified (*tashih*) in the august presence of Imām Mahdi^AS. Nobody renounces the world or confirms (*tasdiq*) of Imām Mahdi^AS as true Mahdi under the influence of our sermons (*wa'z*).

293. A person had renounced the world and was staying in the *dā'ira* of Miyan MalikjiRZ for sometime. He had to face starvation for seven days. He came in front of the mosque to quarrel with the other brothers (*fuqara*). Miyan MalikjiRZ was informed. He came out and told the quarrelling *faqir*: "Why were you in a hurry. Your work had been completed. Only the Vision of Allah was remaining. But you have now lost everything."

294. Bandagi Miyan Shah NematRZ is narrated to have said that Allah Most High had blessed him with perfect piety (*kamil taqwa*) at this time. After this he went to *Ka'aba* in Makkah.

295. When the time of demise was nearing, Bandagi Miyan Shah DilawarRZ was suffering great pain in his stomach. His companions asked about the reason for the pain. The ShahRZ said that due to the negligence of women (who cooked food) some food that was in the right of *fuqara* had gone into his stomach without his knowledge and Allah had appointed two angels who were removing some flesh from the stomach. Hence the pain, as the angels are removing the flesh.

296. Imām MahdiAS is narrated to have said that Allah does not become happy in the initial condition of His seeker, but when the seeker brings to perfection his desire (*talab*), Allah becomes happy.

297. A *vali* (saint) once said that he recognized the eater of permitted (*halāl*) and prohibited (*ḥarām*) things and differentiated between them. Other people asked him how he did it. The saint said: "I see that if a person is in the remembrance of Allah day and night, I recognize him as the person who eats permitted (*halāl*) things. And if the person is negligent in the remembrance of Allah, I recognize him as the one who is the eater of prohibited (*ḥarām*) things. The person, in whose stomach the permitted food goes, becomes devoted to Allah as his heart (or mind) becomes habituated to the remembrance of Allah. It is he alone who renounces the world (*tark-e-dunyā*) and becomes the seer of Allah. And the person, in whose

stomach the prohibited (*ḥarām*) food goes, is busy in the world, neglects the remembrance of Allah and goes to the Hell when he dies. May Allah save us from such destiny.

298. In the *dā'ira* of Bandagi Miyan Syed KhundmirRZ, a person is narrated to have become liable to Qurānic punishment (*hadd*). The MiyanRZ ordered the flogging of the convict. A brother flogged him. The convict said that he was (unjustly) oppressed (*zulm hua*). The MiyanRZ ordered a second flogging. The convict reiterated that he was (unjustly) punished. Now the MiyanRZ ordered the brother: "Untie you hand and flog him a third time." The convict was flogged again. Thus he was flogged thrice and expelled from the *dā'ira*. The reason was that the convict had called the divine command an "unjust punishment."

299. Bandagi Miyan Shah NematRZ had four wives. He had stricken four nails respectively at the door of the house of each wife. When the shadow of the sun reached the nail he would go to the house of the next wife and stayed there for a day and night and performed all his duties and provided the maintenance equally among the four wives.

300. Bandagi Miyan Shah NematRZ is narrated to have had no slave girl (*bandi*) in his house because even Imām MahdiAS too did not have a slave girl. The ShahRZ was a perfect follower of the ImāmAS.

301. Imām MahdiAS is narrated to have said: "To protect the faith (*imān*) in these days has become like placing fire on the palm of the hand. If it remains on the palm, the hand burns. If it is placed on the ground the fire extinguishes, as the earth is full of water. If the fire remains on the palm, the speed increases. Otherwise, it becomes difficult to retain the fire on the palm. In other words, one should keep oneself within the divine limitations and protect them. And perfectly follow the Qurānic injunctions."

302. Imām Mahdi^AS was staying at a tomb (*gumbad*) with seventeen of his companions. Nobody knew the name of any other companion. They were thus engaged in the remembrance of Allah. They did not entertain any other thought, but they were immersed in the remembrance of Allah.

303. Bandagi Miyan Syed Khundmir^RZ is narrated to have said: "A *tarik-e-dunyā* (*faqir* or one who had renounced the world) had lived in a *dā'ira* for a hundred years in the remembrance of Allah and went out of the dā'ira in the desire of the world and died outside the *dā'ira*, then he is a *kāfir* (infidel). But if a *Mahdavi* spent a hundred years in the desire of the world, but finally he changed the direction of his desire towards Allah, started to go to the *dā'ira* but died after leaving his house, he is a *mumin* (believer)."

304. A companion is narrated to have asked Imām Mahdi^AS, "I experience great trouble due to the presence of the wife and children. I will send them away if your good self permits me." The Imām^AS said: "Hold their hands and take them to the Paradise. Do not send them away. Allah Most High will give you great divine rewards because of them. Be patient."

305. Some of the companions are narrated to have been staying with Miyan Hameed^RZ. An opponent of one of the brothers came with a group of his supporters. The brother came to know of the arrival of his opponent and ran away. Miyan Hameed^RZ and his other companions were sitting on the prayer mats. The supporters of the absconding brother came and killed Miyan Hameed^RZ and his companions. Bibi Malkan^RZ asked Bandagi Miyan Shah Dilawar^RZ: "Imām Mahdi^AS has said that you are an *ahl-e-dil* (man of the heart or one who knows the hidden truth). What is the condition of Miyan Hameed^RZ?" The Shah^RZ thought for a moment and said: "Miyan Hameed^RZ is with Imām Mahdi^AS in Paradise." The Bibi^RZ again asked: "Tell me about the brothers (who were killed with Miyan Hameed^RZ)." The Shah^RZ said: "I do not know where the other brothers have gone." He did not say anything about the brothers.

Miyan Hameed[RZ] is laid to eternal rest at Raveri village in Pargana (district) Arandol, which is in Burhanpur.

306. Miyan Saadullah[RZ] son of Bandagi Miyan Shah Dilawar[RZ] died at Ahmadabad. Four days passed. On the fourth day c*hautha* meals were prepared. Bandagi Miyan Shah Dilawar[RZ] did not allow the feeding. After forty days he allowed the preparation of the meals and feeding. The Shah[RZ] said: "I have now seen Miyan Saadullah[RZ] with Imām Mahdi[AS] in Paradise. Allah had imprisoned Miyan Saadullah[RZ] for forty days because he had been sitting in the company of Nizam-ul-Mulk as a child and respected those who were present." The punishment was given in spite of the fact that Saadullah[RZ] had remained in the company of Imām Mahdi[AS] and he was the son of Bandagi Miyan Shah Dilawar[RZ]. He had died in the *dā'ira* and the Shah[RZ] had said his funeral prayers. What would be the fate of people like you and us if this were the condition of such (eminent) people.

307. The person who is waiting for contributions (*futuh*) is not *mutawakkil* (one who trusts in Allah). Taking *sawaiyats* (share of *futuh* distributed by the *murshid* of the *dā'ira*) is not allowed (*jaiz*) for him. Some of the people have not taken *sawaiyat*. Imām Mahdi[AS] said that this servant (*banda*) tells you that you should take *sawaiyat* when this *sadaqa* (charity) comes.

308. A person is narrated to have come and met Bandagi Miyan Shah Dilawar[RZ] and gave something to him in the way of Allah. Later, he went to give something to the *fuqara* (indigents) of the *dā'ira*. The Shah[RZ] came out as the visitor was returning and asked him where he had gone. He said that he had gone to give something to the *fuqara*. The Shah[RZ] asked if he had given something to Miyan Abdul Karim[RA],, Miyan Vaziruddin[RA], Miyan Yusuf[RA] and Miyan Abdul Malik[RA]. The person said: "No." The Shah[RZ] said: 'It would have been better if you had given something to these people instead of giving to the others. You would have got more divine rewards (*sawab*). Then he did as suggested by the Shah[RZ].

309. Imām Mahdi^AS is narrated to have said: "Wisdom is of three kinds. One wisdom is *nuri* (of light), the second is the desire of the Hereafter (of *aakhirat*) and the third is of leading the life (*zindagani*)."

310. Imām Mahdi^AS is narrated to have said that *Maqam-e-Mahmood* (the praised place) is the *Vilayat* (sainthood) of Allah.

311. While Imām Mahdi^AS was in Khorasan, Miyan Syed Salamullah^RZ is narrated to have written a letter to Miran Syed Mahmood^RZ: "The Imām^AS is conferring the (eminent) positions of prophets (on his companions). But despite being his son you are not present here." Seeing this letter, Imām Mahdi^AS tore it into pieces and said: "You should not write such a letter to *Bhai* Syed Mahmood^RZ. Syed Mahmood^RZ is near us and we are near Syed Mahmood^RZ".

312. Bandagi Miyan Syed Khundmir^RZ is narrated to have said that Imām Mahdi^AS went away as he had come. "Neither did we recognize him nor could extract (*akhaz*) anything from him."

313. Imām Mahdi^AS is narrated to have said that it should not be taken as authority if Bandagi Miran Syed Mahmood^RZ and Bandagi Miyan Syed Khundmir^RZ do a wrong (*zaif*) thing. "The authority is Qurān, Prophet Muhammad^SLM and this servant of Allah (meaning the Imām^AS). These two companions too will never do any wrong act." The Imām^AS said: "It is not proper for me too to act wrongly."

314. Bandagi Miyan Shah Nizam^RZ: "Nobody could extract (*akhaz* or properly understand) the explanations (of Qurān by Imām Mahdi^AS). How could anybody do it? The explanations of the Imām^AS were directly inspired by divine instructions. The Imām^AS explained each of the Qurānic verses in certain passages of words. The listeners were astonished."

315. Bandagi Miyan Shah Nizam^RZ was sitting near water (on the bank of a river). The chicks of peacock came to drink water. The Shah^RZ asked (his son) Miyan Shah Abdur Rahman^RZ if he could

recognize which of them were the male ones and which the female ones. Miyan Abdur Rahman RZ said he did not know. The Shah RZ said the one that comes out of the water without turning round is the male and the one that turns round and comes out is the female. The male are those chicks that do not allow their tails to become wet in the water. The female chicks allow their tail to become wet in the water. Similarly, the slaves of Allah came into the world and returned without involving themselves in sins. They died with their faith (*imān*) safe and perfect. The others came into the world, involved themselves into sins and died faithless (*be-imān*). Prophet Muhammad SLM has said, "*Faqiri* (indigence) will soon become *kufr* (infidelity). *Faqiri* blackens the face in both worlds. A *faqir* is not *muhtaj* (in need of anything) of his own *ẕāt* (nature, essence) or of his *Rab* (Lord). When his *faqr* (indigence) and *faqa* (starvation) became perfect, he became Allah (that is, he fully perished himself in Allah)."

316. Imām Mahdi AS has said that when *faqr* (indigence) is perfected, a *faqir* becomes the slave (*banda)* of Allah.

317. A prophet is narrated to have asked Allah to provide him with a *miswak* (toothbrush made of wood) and a *badna* (pot for carrying water). The divine command arrived: "Your finger is your *miswak* and your two hands are your *badna*. We have given you all things. Why then do you demand things?"

318. Imām Mahdi AS is narrated to have said: " Whatever the voice (command) of Allah this servant (*banda*) hears by his ears, he conveys it to you by the word of mouth. Whether you obey the commands or not is your business. That is between you and Allah."

319. Imām Mahdi AS is narrated to have said: "*Makhluq* (people created by Allah) looks at the (crescent moon) and rejoices. It should not rejoice. In fact, they should cry and feel sorry that life is being wasted and death is coming closer. Why do the people not curse (*malamat*) themselves? Why do they not repent?"

320. The *hujras* in the *dā'ira* of Bandagi Miyan Syed Khundmir[RZ] were very close. One of the brothers broke a grain of green gram between his teeth. The brother in the next room rebuked him; "Why are you disturbing (me) in the remembrance of Allah." Such were the seekers of Allah.

321. Bandagi Miyan Shah Nemat[RZ] is narrated to have said: "There is great loss for a seeker of Allah in the initial stages to go out of his *hujra* because he wants what he sees and becomes disturbed. But if a seeker in the final stages goes outside the *hujra* he does not incur any loss. He witnesses the glory of the creation of Allah at every step. If his *nafs* diverts his attention and brings evil thoughts (*khatra*) he opposes it and does not act according to evil thoughts."

322. A seeker of Allah is narrated to have been starving for the previous three days. He came out of his *hujra* (room) and asked for food somewhere. A dog that was at the door followed him. He told the dog, "I will give you half of what I get." He got one loaf of bread. He placed half of the loaf in front of the dog. Allah Most High blessed the dog with the power of speech. It said, "How can I eat bread offered by a person who is without courage?" The seeker asked, "How did I become a person without courage?" The dog said, "You were a seeker of Allah. But you came to the door of *makhluq* to beg after starving for three days. But we have been starving for the last seven days and we did not leave the door of the *makhluq*. The seeker threw the loaf of bread on the ground, repented (*tauba*) and remained steadfast for the rest of his life.

323. Bandagi Miran Syed Mahmood[RZ] is narrated to have seen in a reverie (*muamala)* that Prophet Muhammad[SLM] was holding one of his hands while Imām Mahdi[AS] was holding his other hand. They told him, "O Syed Mahmood, this is not a suitable place for you." They held his hands and brought him out of the house. The Miran[RZ] woke up from his sleep, immediately took leave of all his people and took to the path of Allah Most High. He came to the place where Imām

Mahdi AS was staying. His *nafs* brought the thought to his mind, "There is great difficulty (in staying with the Imām AS). What would you eat? What would you wear?" The Miran RZ told his *nafs*, "I will serve the seekers of Allah, if I cannot trust Allah. I will eat what they give me. I will pick up the rag lying on the ground, wash it and wear it." This is how he rejected the thought brought to his mind by the *nafs*. Allah liked it and made it easy for him to tread His path.

324. It is narrated that some harsh words were exchanged between Bandagi Miyan Syed Khundmir RZ and Bandagi Miyan Shah Nemat RZ. The Shah RZ said, "I will not say my prayers with you." Miyan Syed Khundmir RZ lined up his followers behind the rows of the Shah RZ and said, "I will say my prayers with you."

325. It is narrated that there were a few exchanges between Bandagi Miyan Syed Khundmir RZ and the *muhajirin* (his migrant-companions). Miyan Syed Khundmir RZ rebuked the *muhajirin*. Then he made seventeen of the *muhajirs* take their marriage vows afresh.

326. Bandagi Miyan Syed Khundmir RZ is narrated to have washed the hands of the *muhajirs* with water and drank the same water. Such was his humility.

327. Bandagi Miyan Shah Nizam RZ is narrated to have stayed in a deserted place for some days. He would come to the town after dusk. He came to the town mosque one night. The local people asked him who he was. He did not say anything. One of the local people hit the Shah RZ with a stick. The Shah RZ said, "The king's blow (*chout*) is a sack of sugar." The Shah RZ returned to the deserted place. Sometime later somebody brought food. All the eatables were sweet. One of his companions asked whence the food had come. The Shah RZ said, "The food has come from where the (blow of) stick had come." In other words both the blow of the stick and sweet eatables had come from Allah.

328. A person is narrated to have told Imām Mahdi[AS] that a certain dervish experienced *hal (*ecstasy) when he listened to a musical tunes (*raag*). The Imām[AS] said, "What kind of an ecstasy is it that it comes when he listens to the *raag* and it does not come when he does not listen to the *raag*. This is not called ecstasy."

329. A person is narrated to have asked Bandagi Miyan Syed Khundmir[RZ], "What do you say about the people who refrained from the (august) company of Imām Mahdi[AS]. Bandagi Miyan[RZ] said, "How dare I open my mouth on this issue? Whatever the Imām[AS] has said is true and final. The ruler has given the ruling."

330. Bandagi Miyan Shah Nizam[RZ] is narrated to have experienced (divine) ecstasy when he listened to a *raag*. His son Miyan Shah Abdur Rahman[RZ] would give a hint to the singer to stop singing. However, Bandagi Miyan Shah Nizam[RZ] said, "Miyan Abdur Rahman, The servants of Allah (*bandagan-e-Khuda*) rise above the ecstasy."

331. Bandagi Miyan Shah Nemat[RZ] came to Daulatabad. The pack animal of Khwaja Mahmood[RZ] went missing. There were a hundred *mahmoodis* (local gold coin) on the animal. The Khwaja was very anxious. At the time, the Shah[RZ] gave five hundred *hun* (another local gold coin) to the Khwaja and said, "Spend this money on food and remain steadfast. Allah gives."

332. The companions of Imām Mahdi[AS] are narrated to have been in great distress (*iztirar*). Bandagi Miyan Shah Dilawar[RZ] had only one cloth to cover his lower body. Miyan Syed Khundmir[RZ] had a *daghla* (garment) to cover the body and a piece of cloth to cover his head.

333. Imām Mahdi[AS] is narrated to have said, "Our people will die wearing rags (*chindiyan*). Such will be their poverty."

334. A person is narrated to have come into the august presence of Imām Mahdi[AS] and said, "Bibi Rabea Basari[RA] shamed men." The

Imām[AS] retorted, "Shut up. She might have shamed the impotent people (*namard*). There are many Rabeas in our *dā'ira*. She is nothing before them."

335. The practice of the brothers of the *dā'ira* was that if they were sitting on something, they would make a couple of the visitors sit with them on the same thing. They would not allow the visitors to sit on the floor. If the number of visitors was large, the hosts themselves would sit on the floor. If they were lying down, they would rise and come to the visitors and sit with them. If somebody were to bring his footwear, they would prohibit him.

336. Imām Mahdi[AS] is narrated to have said, "If you say you can work, then come forward that you can work. But if you say you cannot work, then go away and sit down that you cannot work."

337. Imām Mahdi[AS] is narrated to have said, "There is great difference between people with wives and children and people without wife and children because the former are ten times more superior than the latter. The former take great burden, and therefore they deserve greater divine rewards."

338. Imām Mahdi[AS] is narrated to have asked a person, "Do you have *itminan* (comfort, satisfaction and contentment)?" The person replied in the affirmative. The Imām[AS] said, "I am not asking about the manifest (*zāhiri*) contentment, because if you are with Allah Most High, that is called contentment (*itminan*)."

339. Imām Mahdi[AS] is narrated to have laid great stress on the performance of *naubat* (watching at night in shifts and performing *zikr* in turn) and said that it was a pillar (*rukn*) of religion. Then again he said. "If three brothers (*fuqara*) are present, each one of them should perform his *naubat* for three hours." Imām Mahdi[AS] and his companions have given insistent command (*takeed*) for the *naubat* and they themselves participated in it.

340. Bandagi Miyan Shah Dilawar^RZ^ told Miyan Khund Malik^RZ^, "You and I will perform *naubat* tonight." Both of them spent the whole night standing in *zikr* till morning prayers. *Hadis-e-Qudsi* (a saying of Prophet Muhammad^SLM^ quoting Allah) quotes Allah Most High as saying. "O, my slave, 'I am near your thought (*guman, zan*), and I am with you, when you call me with abundant *zikr* (remembrance of Allah).'" In another *Hadis-e-Qudsi,* Allah is quoted as saying, "I am sitting with him who performs my *zikr*."

341. Imām Mahdi^AS^ went to Khorasan from Gujarat. Malik Bakhkhan^RZ^ too was with him. They were sitting for *naubat*. He remembered his native place. While sitting for *naubat* he told the Imām^AS^, "Pomp and pageantry has remembered me." The Imām^AS^ disallowed him. The Malik^RZ^ reiterated twice or thrice his desire to go to his native place. The Imām^AS^ too disallowed him as many times. And finally, the Imām^AS^ said, "Go, if you remember (your native place)." The Malik^RZ^ suddenly went back to Gujarat. He died there some time later. The Imām^AS^ had given glad tidings to the Malik^RZ^ saying, "He ate here and took it there."

342. Imām Mahdi^AS^ is narrated to have said, "A person has migrated from Gujarat and came to Khorasan, but his thoughts were pinned at Gujarat. The bounty (*faiz*) of religion will not reach him. But Allah Most High will forgive him if he gives up his thoughts (of his native place) and repents."

343. Nizam-ul-Mulk is narrated to have sent something to Bandagi Malik Ilahdad^RZ^. The Malik^RZ^ did not accept. it and said, "It smells of rejection (*rafz*)." He then (spiritually) looked for a safe place in Deccan (to settle down). He found no suitable place other than Daulatabad.

344. Somebody is narrated to have asked Imām Mahdi^AS^, "Hatim and Nausherwan did great charity and justice. (What is your opinion about them?)" The Imām^AS^ said, "Hatim was stingy and did not give his own *z̤āt* to Allah. Nausherwan was an oppressor (*zalim*); he did

not do justice to his own self. He was unjust in obeying Allah's commands and interdictions. Hence, one was an oppressor and the other was unjust. One should first of all obey Allah's commands and work according to them and then give orders to others."

345. Shaikh Yahya Muniri[RA] is narrated to have said, "If Mansur[RA] were living in our time, we would have treated him." In other words, we would have married him to some woman. His (divine) ecstasy would have been cured him. Muniri[RA] used to treat his disciples in this manner. If someone were to experience ecstasy (*jazba*), he would marry him to a woman. His *jazba* would vanish. Then he would ask the disciple to divorce his wife and engage himself in *zikr*. The disciple would divorce his wife and perpetually engage himself in *zikr*.

346. Miyan Abdur Rahman[RZ] is narrated to have said that the prayer (*namāz*) of Imām Mahdi[AS] was neither long nor short. It used to be of medium duration.

347. A woman is narrated to have come to Prophet Muhammad[ALM] with a proposal for the marriage of his daughter Fatima[RZ]. The Prophet[SLM] said, "I have left it to Allah." When the woman came out, Hazrat Ali[RZ] asked her about the Prophet's reply to the proposal. She told him that the Prophet[SLM] had left it to Allah. Hazrat Ali[RZ] spent the whole night in *ibadat* (worship). Allah answered his prayers. Hazrat Jibrael[AS] came with a divine message to the Prophet[SLM] and said, "O Muhammad, the marriage of Ali[RZ] with Fatima[RZ] has been performed in the heavens." The Prophet[SLM] called Ali[RZ] and said, "Come. Your need is fulfilled." Then the marriage agreement (*'aqd*) was completed.

348. Bandagi Miyan Shah Dilawar[RZ] is narrated to have said that Nizam-ul-Mulk would become a *rafzi* much before he actually became an apostate (*rafzi*).

349. Nizam-ul-Mulk is narrated to have kept Miyan Pir Muhammad[RZ] in prison in Kabiri town Miyan Pir Muhammad's mother died there. Miyan Bhai Muhājir's wife sent one of the brothers from her husband's *dā'ira* without giving information to Miyan Bhai Muhājir[RZ]. Later the Miyan[RZ] came to know of the brother's departure. The Miyan[RZ] said, "He has gone without my permission. May Allah not bring him back into my *dā'ira*." The brother on his return came near the *dā'ira* but the thieves killed him on the way.

350. Imām Mahdi[AS] was sitting. A dead body was brought. The companions told the Imām[AS], "This body is being punished (*azab*)". The Imām[AS] cast his glance at the corpse. Allah's command was revealed to him, "O Syed Muhammad, your glance was cast on the corpse. We have blessed it with salvation (*najāt*). Say his funeral prayers." Imām Mahdi[AS] said his funeral prayers. The companions said that Allah had blessed the dead person because of the Imām[AS].

351. The companions told Imām Mahdi[AS]. "Two brothers have come into the *dā'ira*. One remains in seclusion (*khilwat*), the other has no seclusion." The Imām[AS] told them to watch both of them and see whence they get their food. The companions investigated the matter. They told the Imām[AS], "The secluded man expects that he would eat something. The other does not expect anything. But he has set his eyes on the Unknown (*ghaib*)." The Imām[AS] said, "The person who does not expect is good. The *nafs* does not assume (*ikhtiar*) the food that comes from the Unknown. It assumes the expected food. To trust in Allah is the job of the Prophets."

352. A conformist by the name of Manjhuji was from Andodra village. He went to Bandagi Miyan Shah Nizam[RZ] and respectfully told him, "I am going with the army. I am afraid I may die. Let me not die (that way)." The Shah[RZ] said, "Allah Most High will let us know." Manjhuji went away. Some days later, the Shah[RZ] came to know from Allah, "Inform Manjhuji that his death is nearing." The Shah[RZ] sent two brothers to Manjhuji to ask him to repent (perform

tauba). Manjhuji repented and started to go to the *dā'ira* but died on the way. His corpse was brought before the ShahRZ. The ShahRZ did not say his funeral prayers. The brothers did. He was buried near the tomb of the ShahRZ. Manjhuji was blessed with salvation sometime later as charity (*sadaqa*) of the ShahRZ.

353. Imām MahdiAS is narrated to have assigned the job of heating water (for *wuẓū* in the mosque) to Malik GauharRZ. The MalikRZ did not get firewood one day and burnt his wooden bedstead (*charpoi*) to heat the water. Imām MahdiAS saw it and asked him why he had done it. The MalikRZ said, "I will burn my hands and feet if they can be burnt to heat the water." The ImāmAS was very happy at his reply and ordered the increase of one share (of *sawaiyat*) for the MalikRZ. The MalikRZ did not eat anything for three days and continued crying. He said, "Imām MahdiAS is a great physician (*tabib-e-haziq*). He has found me a person without courage (*kam-himmat*) and increased my share of worldly things." Somebody reported the feelings of the MalikRZ to the ImāmAS, who called the MalikRZ and consoled him.

354. Imām MahdiAS is narrated to have listened to music if somebody sang uninvited. The companions too would listen to music in the same way. They would not call anybody to sing. They would not make it a habit to listen to the music everyday. They would pay the singer if they had money.

355. It is narrated that the *dā'ira* of Bandagi Miyan Shah NematRZ was at Jalore. There was a conformist (*muafiq*) who lived nearby. When he was in the throes of death, he sent word to the ShahRZ to come to his home so that he could achieve salvation. He also said that he would come into the *dā'ira*. The ShahRZ went to his house. But the relatives did not allow the ShahRZ to come into the house. This information reached Bandagi Miyan Syed KhundmirRZ. He came to Jalore but did not come to the *dā'ira* of the ShahRZ. The ShahRZ went to the place where Bandagi Miyan Syed KhundmirRZ was staying. Bandagi MiyanRZ asked the ShahRZ why he had gone (to the

house of the *muafiq*). The ShahRZ explained his position. Bandagi Miyan Syed KhundmirRZ told the ShahRZ, "You will not lose anything. But those who will come after you will be spoiled."

356. A brother is narrated to be staying in the *dā'ira* of Bandagi Miyan Shah NizamRZ. He reduced his food, so much so that he stopped eating. The ShahRZ sent something to him but he did not eat it. The ShahRZ came to know of it, called him and said, "Give your *ẕāt* to Allah. Eat whatever Allah gives you. Otherwise, be patient. There is good for you in this practice."

357. Imām MahdiAS is narrated to go anywhere as commanded by Allah. His companions would bake or not bake their bread. But they would follow the ImāmAS. Those who had gone to the market would come running to the ImāmAS when he started to go. Malik FakhruddinRZ used to be with the ImāmAS and was engaged in some gainful employment. But whenever the ImāmAS started on his journey, the MalikRZ would break all his baggage and would follow the ImāmAS with due deliberation. Then the ImāmAS said, "Malik FakhruddinRZ goes into the ecstasy (*jazba*)." If somebody said something ill of the MalikRZ, the ImāmAS would say, "You are abusing me."

358. The wife of Bandagi Miyan Shah NematRZ asked a brother of the *dā'ira* to fetch twine to fasten the skirt. The ShahRZ noticed it and asked the brother where he was going. The brother said that he was going to fetch twine worth a paisa. The ShahRZ took the paisa and told his wife, "A paisa worth of jute is sufficient for you and the sisters. Give away the rest of the jute in the way of Allah." The *bibi* did as told.

359. Bandagi Miyan Shah NematRZ went into the *dā'ira* of Bandagi Miyan Syed KhundmirRZ and said, "Expenditure in your house is very much. In my house I give a piece of cloth and a paisa worth of colour (for dying it)." Miyan Syed KhundmirRZ said, "Imām MahdiAS has called you *qallash* (poor man) and *miqraz-e-bid'at* (the

scissors that cuts innovations). You are the respected elder (*buzurg*) brother. You give that much in your house. But this slave cannot give even this much."

360. Allah Most High had sent a sword to Imām Mahdi[AS]. He stopped somewhere for saying his prayers (*namāz*). He forgot his sword. After some days, the companions asked him about it. The Imām[AS] said that he had forgotten it. The companions said the sword was very good. The Imām[AS] said, "How good was it? The expenditure of the whole world is just of one day. The whole world has been called a meager possession (*poonji*). What is the worth of the sword? Allah has called the whole world as very little (*qalil*)."

361. It is narrated that Bandagi Miyan Syed Khundmir[RZ] had severe pain in his stomach and eye while he was staying in Khanbel. Later in the night, he dreamt Allah Most High as commanding, "O Syed Khundmir, We have blessed you and all those staying in your *dā'ira* tonight with coats of honour (*khil'aten*) and magnanimities (*buzurgiyan*). Among the magnanimities is the one that We have also blessed your flesh, skin, bones and hair with (the loftiness) of perishing (*fana*) in Us." Next morning, when Bibi Khunza Buwa[RZ] was grooming his hair. Bandagi Miyan Syed Khundmir[RZ] told her, "Give the glad tidings to all the brothers and sisters of the *dā'ira* that Allah Most High had blessed them with lofty bounties and ask them to say two cycles (*rak'aten*) of thanksgiving prayers." Then he called Bandagi Malik Ilahdad[RZ] and told him all the details of the great bounties that had been conferred on the inmates of the *dā'ira*. Miyan Ghazi Khan and Bibi Shakar Khatoon also were staying in the *dā'ira*. Bibi Shakar Khatoon came to Bandagi Miyan[RZ] and asked, "Allah has forgiven all that were staying in your *dā'ira* tonight. Has he forgiven me too?" Bandagi Miyan[RZ] said, "You are not included among the people who are given these glad tidings. These glad tidings are for those who have come to us. For you the command of the Imām[AS] is already there. You are subject to that command." It may be recalled that Miyan Ghazi Khan and Bibi Shakar Khatoon had come to Khorasan after joining the company of Imām Mahdi[AS]. Then they

gave up the Company of the ImāmAS and went away to Gujarat. The ImāmAS had decreed them to be hypocrites. Miyan Ghazi Khan stayed for some time in Gujarat. When he heard about the Imām's command on his hypocrisy, he started crying and lamenting. Then he started to go to the ImāmAS. He traveled on foot for six months. He was yet to cover the distance of three days' walk to reach the ImāmAS, when he met Bandagi Miyan Syed KhundmirRZ, who informed him about the demise of the ImāmAS. Miyan Ghazi Khan immediately paid fealty (*baiyat*) to Bandagi MiyanRZ and remained in his company. Bandagi MiyanRZ assigned him the job of leading (*imamat*) the daily prayers. He lived for fourteen years after that. Till his last breath he regretted and lamented the abandoning the company of the ImāmAS that resulted in the Imām's command about his hypocrisy. His cheeks had developed marks of the flow of his tears. Miyan Ghazi Khan died later. Bandagi MiyanRZ led his funeral prayers and gave the handful of dust (*musht-e-khhak*). The brothers of the *dā'ira* asked the MiyanRZ, "What do you say in respect of Ghazi Khan?" The MiyanRZ said, "How dare I issue an order (contradicting) the order of Imām MahdiAS. But one should expect Allah's mercy on such a person."

362. In his earlier days, Imām MahdiAS was in divine ecstasy (*jazba*) for twelve years. He knew nothing of this world. He would come into his senses at the time of the daily prayers. After saying his prayers he would again become unconscious. His wife, Bibi IlahdatiRZ used to serve him well. She would make him wear his clothes. She would feed him. She would bring water for his ablutions (*wuzū*) if the ImāmAS wanted water. Thus she served him for twelve years. The ImāmAS told her, "O Bibi, Allah Most High has liked you well. Allah has blessed with salvation any person, who drank water in your house, and all the members of your house, your elders and your descendants."

363. "Imām MahdiAS is narrated to have told Bibi IlahdatiRZ when she was in the throes of death, "O Bibi, the sisters of the *dā'ira* are waiting. Say something to them." The BibiRZ said, "I have seen Allah

with my physical eyes (*sar ki aankh se*) and then went into *sajda* (prostration) as a *sadaqa* (grace) of Imām Mahdi^AS^."

364. Imām Mahdi^AS^ told Bibi Malkan^RZ^, "You will be in divine ecstasy (*Haq ka jazba*) till the time of death."

365. Imām Mahdi^AS^ used to get a glass of water and place his hand on it at the time of the initiation (or *tarbiat)* ceremony for women. Then the woman concerned would place her hand on the glass. The Imām^AS^ would give his statement (*bayan*) of *talqeen.* At the time of *bayan* and *talqeen,* there would be *parda* (screen) between the Imām^AS^ and the woman disciple. The woman would continue to be in *parda* (seclusion).

366. Bandagi Miyan Shah Dilawar^RZ^ married a girl from the family of Shah Alam^RA^. The Bibi^RZ^ often used to mention the name of Shah Alam^RA^. Shah Dilawar^RZ^ once told her, "There are many Shah Alams in our *dā'ira*. Why do you take pride in repeating the name of Shah Alam?"

367. The companions are narrated to have asked Imām Mahdi^AS^ as the time of his death was nearing, "Where should we stay after you?" The Imām^AS^ said, "Be in the remembrance (*zikr*) of Allah wherever you are. We will be very close to you. We are with you when you think of us."

368. It is narrated that there was a mat on the floor at the time of the death of Imām Mahdi^AS^. There was no bedstead (*palang*).

369. Imām Mahdi^as^ was sitting. Malik Burhanuddin^RZ^ came. The Imām^AS^ explained the Quranic Verse, *By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of*

a truth Allah knoweth it well.[45] The Malik[RZ] presented his sword and horse to the Imām[AS]. The Imām[AS] said, "O Malik Burhanuddin, Allah demands your *ẕāt* (self); not your sword and horse." Immediately the Malik[RZ] repented and renounced the world (performed *tauba* and *tark-e-dunyā*).

370. Imām Mahdi[AS] is narrated to have said about *nafs* (self, lust), "This *ru-siah* (disgraced criminal) is strange. Whichever way it goes, it does its job with perfection. It reaches you to your destination. If it moves towards Allah, it gets you your desired objective. If it turns towards the world, it takes you to the extreme. Such is this *ru-siah*."

371. The companions asked Imām Mahdi[AS], "How is it to curse Yazid?"[46] The Imām[AS] said, "Curse your *nafs* as it disgraces you. It is difficult for everyone."

372. The companions asked Imām Mahdi[AS], "How did Fir'aun[47] stake his claim to be god?" The Imām[AS] said, "He had all the wherewithal and staked the claim." He further said, "Every person has a Fir'aun (pride and arrogance) in him but does not have the paraphernalia. When one gets the wherewithal, one's pride and arrogance become manifest."

373. Bandagi Miyan Syed Salamullah[RZ] is narrated to have been helping Imām Mahdi[AS] in performing ablutions (*wuẓū*). Imām[AS] said, "Prophet Muhammad[SLM] has said that a servant (*khadim*) is deprived." Miyan Salamullah[RZ] felt the remark to be unpleasant. He went away from the Imām[AS]. The Imām[AS] called the Miyan[RZ] and told him, "You are saved from Hell."

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[45] (S.3: 92 AYA) The translation given in the *Hashia Insaf Nama* is like this: *You will never reach Allah unless you spend (or give) in the way of Allah the thing you love most.*

[46] Yazid was the Caliph who waged a war against Imām Husain[AS], grandson of Prophet Muhammad[SLM].

[47] Fir'aun or Pharaoh was the king of Egypt.

374. The companions are narrated to have told Imām Mahdi[AS], "We have eaten much rice and gingili oil today." The Imām[AS] said, "The gingili seeds will come out." Later, there was great difficulty and starvation on the *fuqara.*

375. The companions asked Imām Mahdi[AS], "Will Allah call the people who eat much oil and honey to account?" "Yes," the Imām[AS] said. Imām Mahdi[AS] did not eat oil and honey. Bandagi Miyan Shah Dilawar[RZ] too did not eat oil and honey.

376. Imām Mahdi[AS] is narrated to have said, "The person who has renounced the world works for somebody for three days without the desire for Allah is a seeker of the world (*kāfir*)."

377. In the beginning Imām Mahdi[AS] is narrated to eat very little food that came unexpected (*be-gumaan*), as Allah would not call for account the person who gets his food unexpected.

378. Imām Mahdi[AS] is narrated to have said, "Hearts have been lighted up by the arrival of this servant (*banda*) and not by the excess of deeds or speech."

379. Imām Mahdi[AS] is narrated to have said, "Countless people would have come (or affirmed the Imām[AS]) if there had been *tayin* (fixed periodical income for them) of a *cheetal* (a local coin), because *nafs* (self, lust) accepts fixed income. It does not accept the absolute (*mutlaq*). Even if a hundred thousand *tinkas* (local coin) had been given without *tayin* (without fixing a time frame) as *mutlaq* (absolute) income, the *nafs* will not be pleased. It is pleased if there is *tayin* of one single *cheetal.*"

380. It was the month of Ramazan. Imām Mahdi[AS] is narrated to have been traveling. His companions who were fasting were in difficulty. The Imām[AS] had gone ahead of the companions. The companions told each other, "We do not have the strength to continue fasting. We will give up fasting." However, some of them

suggested that they should consult the ImāmAS." Some others said that they did not have the strength to go to the ImāmAS. One of them came forward to say, "I will go and ask the ImāmAS." The companion told the ImāmAS, "Your companions have become very weak. They would break the fast if you permit." The ImāmAS asked him to call the companions to come to him. They came. The ImāmAS asked, "What is the matter?" The companions said, "We have become very weak." The ImāmAS said, "You have become very weak for the sake of water. Did you ever become so weak in the desire (*talab*) for Allah?" On listening to this question, the companions started crying and lamenting. Tears rolled down their cheeks. Then the ImāmAS resumed his journey. The companions did not break their fasts. They continued their fasts despite their hunger and thirst.

381. In the beginning, *hatif* (a voice from the heaven) told Bandagi Miyan Shah DilawarRZ, who was sleeping on his throne, "Get up, O Miyan Dilawar. And recite, '*La ilaha illa Llah* (There is no god but Allah).' The MiyanRZ got up, lamented and started remembrance (*zikr*) of Allah. Much after this, the MiyanRZ met Imām MahdiAS.

382. Bandagi Miyan Shah DilawarRZ did not deliver his speeches explaining Qurān without *parda* (a screen between him and the female audience). One day, the conformists (*mu'afiqin*) removed the screen. The ShahRZ covered his eyes with a cloth and said, "This is violating *Shari'at* (Islamic Code of Law). I will not deliver my speech in front of the *na-muhram* women (women without blood relationship) without a screen. After this, the screen was installed and the ShahRZ opened his eyes and started his sermon.

383. Hazrat AliRZ is narrated to have gone to a forest one day. He found something belonging to somebody on the way. He guarded the *mata'* (goods) for three days. The owner did not turn up. Then he brought the goods to Prophet MuhammadSLM. The ProphetSLM said, "Allah Most High has sent this *mata'* (goods) to us. I will distribute it among the *fuqara* (the indigent people). I will give the price of this to

the owner if and when he comes. If the owner does not come in this world, I will tell Allah Most High on the day of *Qiamat* (Doomsday) to reward the owner because his goods was consumed by the slaves (*bandagan)* of Allah.

384. Hazrat Ali^RZ and Imām Husain^AS were having their meal. Imām Husain^AS started to chew the bone. Hazrat Ali^RZ said, "O my son, you are chewing the bone. I am not happy about it. You should not do that." Imām Husain^AS lamented for forty days after this incident. So much so that his tears had turned the mud into slime.

385. Bandagi Miyan Shah Nemat^RZ went to Jalore to bring the inmates of his *dā'ira*. All the people, men and women, had come out of the *dā'ira*. The Shah^RZ asked if anybody had been left in the *dā'ira*." The brothers said, "All have come out." The Shah^RZ himself went into the *dā'ira* to see if anybody had been left. He found an old handicapped woman had been left. The Shah^RZ made her sit on his horse and traveled for three days and all the way he was walking alongside the horse. He said, "Allah Most High had brought us for the sake of the old woman."

386. Imām Mahdi^AS is narrated to have divorced a woman. He had asked her not to violate the *Shari'at* (Islamic Code of Law). She did not heed to the advice. Hence he separated her from him

387. It is narrated that Imām Mahdi^AS stayed in the city of Bidar for seventeen months. In other places he did not stay for long.

388. Bandagi Miran Syed Mahmood^RZ had assigned the *jhanpa* of the *dā'ira* to Miyan Somar^RZ. A conformist visitor came and asked where the Miran^RZ was. Miyan Somar^RZ said he was in the *hujra*. He asked the Miyan^RZ to guide him to the *hujra*. Miyan^RZ took him to the *hujra*. The Miran^RZ took Miyan Somar^RZ to ask and asked him why he had followed a seeker of the world. Miyan Somar^RZ repented by performing *tauba*.

389. Imām Mahdi[AS] is narrated to have said, "Divide your hunger in three parts. Eat the bread for one part. Drink water for the second part and keep the third part empty so that you could perform *zikr* (remembrance of Allah). You will not be able to perform *zikr* and go to sleep, if you eat a bellyful.

390. Imām Mahdi[AS] is narrated to have said, "To thank is to give up paganism (*shirk*)

391. A companion is narrated to have covered the body of Imām Mahdi[AS] with a sheet of cloth (*chador*) at the time of the latter's death. The Imām[AS] removed the sheet and said, "Syed Muhammad Mahdi has not come to conceal but to clarify (*wazih*).

392. It is narrated that the companions started lamenting as the time of the demise of Imām Mahdi[AS] was nearing. The Imām[AS] said, "Why are you lamenting?" The companions said, "Because of the (impending) demise." The Imām[AS] said, "There is no death for Prophet Muhammad[SLM] and Muhammad Mahdi[AS]. They only disappear from your eyes. A time will come when you will have to lament, when the remembrance of Allah will disappear from among you." Long after this, Bandagi Miyan Shah Dilawar[RZ] told his companions in his time that this was the time the Imām[AS] had referred to.

393. Imām Mahdi[AS] was traveling in a forest. He saw a few people leading their life under the shade of a mat. The Imām[AS] said, "These people are leading a strange life. It is good if their objective is Allah. Otherwise, it is all a waste."

394. Imām Mahdi[AS] is narrated to have said, "The *aulia-Allah* (Allah's saints) were men (of courage). Their life was such that they performed bodily worship (*jismani ibadat*) and received spiritual bounty (*ruhani faiz*). A long period of time had elapsed. (Hence, this servant of Allah has come).

395. A lamp had been lighted in the *hujra* of Imām Mahdi[AS]. Bandagi Miyan Syed Khyndmir[RZ] said, "A lamp has been lighted in the *hujra* of the Imām[AS]." Some others said, "Bibi Fatima[RZ] will be married tonight."

396. Miyan Haji[RZ] was appointed to look after the garden. However, he did not take care of the garden. He quarreled with his uncle and left the house. He used to be always in the desire for Allah. He had heard that Allah most High was in *Ka'abathullah* (Makkah). So he came out of his house with the intention of going to Makkah. He met Khwaja Khizr[AS] on the way. He asked Miyan Haji[RZ], "Where are you going?" Miyan Haji[RZ] said, "I am going to see Allah. The Khwaja[AS] taught him the *arkan* (main rituals) of the religion and said, "Go to Ahmadabad. There you will find *Vali-e-kamil* Hazrat Syed Muhammad[AS] staying at the mosque of Taj Khan. Meet him." In obedience to this advise Miyan Haji[RZ] brought two garlands of flowers and went to Imām Mahdi[AS]. After the initiation (*talqeen*), Imām Mahdi[AS] gave him the name Haji Mali and told him. "The *hajj* of Miyan Haji has been accepted (by Allah). The Haji[RZ] joined the august company of Imām Mahdi[AS]. The Imām[AS] was continuing his journey when the Haji[RZ] died. Some days later, the Imām[as] came there. The companions of the Imām[AS] went for the *ziarat* of the Haji[RZ]. The flowers with the companions were dry. Those dry flowers were laid on the grave of the Haji[RZ]. The next day, the dry flowers were found to be fresh. When this was brought to the notice of the Imām[AS], he said, "Obliterate the grave. People might say that this is *Dawal Malik*. They might start worshipping the grave."

397. Some people repented (performed *tauba*) in the august presence of Imām Mahdi[AS] but they did not come to take their *sawiyat* (their share of the donations received and distributed equally among the *fuqara*). They were inhibited. Seeing this, the Imām[AS] took his share of the *sawaiyat*. After this all the people took their share of *sawiyat*.

398. Some of the companions told Imām Mahdi[AS], "We go into the city. Some people make fun of us. Some others respect us." The Imām[AS] told them, "You also respect them. For them the world is perishable (*fani*). In spite of that they respect you. You are the seekers of Allah Most High has made you the buyer of the Paradise. You deserve respect. Both ways you are of Allah."

399. A person came to Imām Mahdi[AS] and stayed in the *dā'ira* for a few days. He also laid claims to the vision of Allah and remained in the company of the Imām[AS]. Allah sent some goods, which was distributed among the inmates of the *dā'ira*. The Imām[AS] did not give anything to him. He came to the Imām[AS] and asked, "Why did you not give me?" The Imām[AS] said. "I will give you when Allah gives me." He did not keep quiet but started arguing. The Imām[AS] said, "What happened to your Vision? You are arguing for a piece of goods."

400. A brother in the *dā'ira* of Bandagi Miyan Khund Malik[RZ] had raised the creepers of grapes and melon. The Malik[RZ] got the creepers removed, and said, "You are the seeker of Allah. This is not permitted for you."

401. The mother of Miyan Abdul Karim[RZ] sent word to Imām Mahdi[AS] that she had seen in a dream that she was pregnant with Prophet Yahya[AS] in the womb. The Imām[AS] told her, "Allah Most High will bless with a son who would be an equal of Prophet Yahya[AS]." One day, Imām Mahdi[AS] vomited. Miyan Abdul Majid[RZ] (father of Miyan Abdul Karim[RZ]) took the matter vomited into his hands and swallowed it. He made his wife eat the rest of it. When the Imām[AS] heard about this he told Miyan Abdul Majid[RZ], "Allah Most High will bless you with a virtuous son." Miyan Abdul Karim[RZ] is thus a person who is blessed with glad tidings (*basharat)* by the Imām[AS]. Miyan Abdul Karim[RZ] was born one year after the demise of the Imām[AS].

402. Bread and meat were being distributed as *sawaiyat* in the *dā'ira* of Bandagi Miyan Shah Dilawar[RZ]. Habibullah, the son of the Shah[RZ] took a few pieces of the bread and meat. The person who was distributing *sawaiyat* objected to it and said, "This is in the right of the *fuqara*. Do not take it." The boy said, "It is the right of my father." Bandagi Miyan Shah Dilawar[RZ] heard this and rebuked his son and said, "This is the right of the *fuqara*, and not your father's." (Thus the Shah[RZ] made his son return the pieces of bread and meat.).

403. Somebody told Bandagi Miyan Syed Yusuf[RZ], "I will bring an *aalim* (a learned man). Please satisfy (*tashaffi*) him." The Miyan[RZ] said, "Bring him." When the *aalim* came, Bandagi Miyan Syed Yusuf[RZ] began to explain the Qurānic Verse, *Say thou (O Prophet!) 'O People of the Book! Come to a word common to us…*[48] The *aalim* said that this Verse was addressed to the People of the Book. Miyan[RZ] said, "Yes, it is true." The *aalim* got up and went away. The person who had brought the *aalim* said, "Why did you do like that?" The Miyan[RZ] said, "A *munkir-e-Mahdi* (One who does not affirm and accept Mahdi) should be told like that." Imām Mahdi[AS] had given the glad tidings to the Miyan[RZ] by saying, "You will be in the ecstasy of Allah till your death."

404. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "A seeker of Allah should focus his attention (on Allah) as the person who knocks on your door and is attentive that you would come. Or a cat is attentive at the mouth of the burrow waiting for the mouse. It does not move her hair even. One should be attentive like that."

405. Bandagi Miyan Shah Nizam[RZ] was sitting at a place. His son Miyan Abdur Rahman[RZ] went to a cultivated field and brought a few grains that were lying in the field. Bandagi Miyan Shah Nizam[RZ] told him, "Leave them. Do not eat them. You had vowed that you would not eat anything other than what Allah sends you. Hence, you are

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[48] (S. 3: 64 AMD)

not permitted to eat this thing. You should eat what Allah sends you. This thing (that you have brought) is *halāl* (permitted) but it is not *halāl-e-ṭayyib* (chaste, pure and permitted).

406. Imām Mahdi AS is narrated to have said, "A person has worshipped (*ibadat*) for a thousand years and that has been accepted (by Allah). That *ibadat* is not equal to one glance of this servant (banda) of Allah. One glance of this servant of Allah is better than *ibadat* of a thousand years."

407. Sultan Ghiyasuddin sent a message to Imām Mahdi AS, "Mahdi *al-Mauood* blesses with the Vision of Allah. Allah says in Qurān, *Nor repulse the petitioner (unheard).*[49] (Under this) Ghiyasuddin may be blessed with faith (*imān*), he should die as an oppressed (*mazlum*) and he should be blessed with rank of a martyr." Imām Mahdi AS took a pause (with concentration on Allah) and said, "All the three desires are accepted." The Sultan had sent some donations that were distributed among the people. Bandagi Miyan Syed Salamullah RZ had kept a bag of Rs. 1,000/- concealed in his garments. When the Imām AS got up after distributing the Sultan's donations, the Miyan RZ told the Imām AS, "This servant has committed a small indiscretion (*gustakhi*). I have kept a bag of a thousand rupees." The Imām AS became angry and said, "Why have you come with this bag to me? Tear this bag and distribute the money among the *fuqara*." The money was distributed accordingly. Each of the *fuqara* got three *tinkas mohr*. The *fuqara* regained some strength. Some people went to the city for shopping. Some others purchased camels, slave-girls, food grains, clothes and other things. The companions missed their prayers in congregation (*jama'at*). Imām Mahdi AS noticed all this and told Miyan Syed Salamullah RZ, "All this damage is because of you."

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[49] (S. 93: 10 AYA)

408. Miyan Abdul Karim^RZ is narrated to have said, "There were four to five hundred prophets at one place. The prophet who was superior among them would deliver his sermons and distributed *sawaiyat*. All the others followed him as remaining in the company of the superior is obligatory (*farz*) and there is no gain without company (*suhbat*)."

409. Hazrat Osman^RZ and other companions returned from the holy war of Khaibar and recited the Islamic testification (*kalimah*) in a very loud voice. Prophet Muhammad^SLM became angry and said, "You turn to your hearts because you are not calling a deaf or absent (person). Indeed you are calling One Who listens, Who is near and Who is with you, wherever you are." The Prophet^SLM was asked, "Which is the most laudable *zikr* (remembrance of Allah)?" The Prophet^SLM said, "*Zikr-eKhafi* (subliminal remembrance of Allah)." According to one saying, even the angels do not listen to *zikr-e-Khafi*. They are not even aware of it. Hence *zikr* is between Allah and His slave.

410. Two young men are narrated to have performed *tauba* in the august presence of Imām Mahdi^AS. They were in great distress. They had no clothes. A thought occurred to the Imām^AS that he would give these two young men if Allah sent something to him. But he forgot it at the time of the distribution of s*awaiyat*. Allah's commandment was revealed to the Imām^AS "We have accepted them in this very condition." The Imām^AS called the young men and told him about the divine revelation. They were very happy and said, "This very condition is good for us." Later, Allah sent some clothes to the Imām^AS. Allah's command also came, "Call them and give (the clothes)." The Imām^AS called them and gave them the clothes. Both the young men told the Imām^AS, "Do not give (the clothes) to us." The Imām^AS said, "You agree with the command of Allah. At that time your that condition appeared good to Allah. And now Allah has blessed you with this. For the sake of Allah you agree (with the will of Allah)."

411. A thought is narrated to have occurred to Bandagi Malik Ilahdad[RZ] that, "If I take to the path of Allah, my *nafs* and Satan will tease me." One day both *nafs* and Satan came in front of the Malik[RZ] and said, "Both of us will obey you." It was after that that the Malik[RZ] took to the path of Allah.

412. While the *dā'ira* of Bandagi Malik Ilahdad[RZ] was in Jalore, the Qurānic Verses, the traditions of Prophet Muhammad[SLM], couplets, quartets, *soraths, et cetra* would all come in front of the Malik[RZ] and request him to use them during his sermons at the time of its delivery. The Malik[RZ] would get worried because this trait was confined only to Prophet Muhammad[SLM] and Imām Mahdi[AS], and that "I am going in the wrong direction." He stopped delivering his sermons and wrote to Bandagi Miyan Shah Dilawar[RZ]. The Shah[RZ] replied that the matter could not be sorted out unless the Malik[RZ] came and met him. Hence, the Malik[RZ] came to Patan from Jalore and told the details to the Shah[RZ]. Bandagi Miyan Shah Dilawar[RZ] asked him, "How do you rate your *nesti* and *nabudagi* (non-existence, absence of ego, humility) in your *z̲āt* (nature, essence)?" To explain his *nesti* and *nabudagi*, the Malik[RZ] recited the *dohra* (Hindi couplet) that means, "My body, heart and soul have all become Truth (H*aq*), Which has surrounded everything. I have sacrificed my soul and body. It is Your name in everything, even in every hair." Bandagi Miyan Shah Dilawar[RZ] placed his hand on the mouth of Bandagi Malik Ilahdad[RZ], and said, "Stop it, Miyan Dadoo. You have reached your desired destination. You explain Qurān in your sermons. Hold me responsible on the Doomsday (*Qiyamat*), if there is any difficulty." After this, the Malik[RZ] started explaining the Qurān again.

413. The *dā'ira* of Bandagi Malik Ilahdad[RZ] is narrated to have been in the village Bakhar. Many *fuqara* were dying due to hunger. Somebody asked one of the *fuqara* about his condition. He made a gesture indicating an eatable and died in the same condition. The Malik[RZ] heard about the incident and paused for a moment. He

turned his attention towards *Haq* (Allah). He received a divine message, "O my *mumin bande,*[50]. These people are Our seekers (*tālib*). First, they made over their *ẕāt* (essence, nature) to Us. Then they lived in Our pleasure. The gesture about bread is an attribute of human weakness. We liked his saying this. We have chosen them. When they die, you give them to Us with Your hand and We take them with Our hand. Their back will not touch the soil." After this, the Malik[RZ] announced in the *dā'ira*, "Die brothers, die. Today, all of you have become *mumin* as Allah's command has come like this." He explained all that he had learnt from Allah.

414. The *dā'ira* of Bandagi Malik Ilahdad[RZ] was in Jalore. The ruler of Jalore, Malik Sher Ali is narrated to have indulged in the *Basant*[51] festivities The Malik[RZ] heard about Ali's indiscretion and migrated from Jalore along with the inmates of his *dā'ira*. Hearing this Malik Sher Ali came along with his family and made it lie down in front of the cart in which the Malik[RZ] was traveling and said, "O Malikji, what is my mistake. I repent." Bandagi Malik[RZ] was very angry and rebuked him, "You have sprinkled *gulal* (a red powder). You have indulged in *Basant* festivities." Sher Ali said, "This sin is the result of ignorance. Give me any punishment you please. But first accept my apologies. And then return to the *dā'ira*." Bandagi Malik[RZ] accepted his repentance.

415. Ibn Arabi[RA] is narrated to have said, "*Haq* (Truth) is perceptible (*mahsus*) and *Khalq* (Creation) is *mauhum* (imagined). Syed Muhammad Gesudaraz[RA] had said, "*Haq* is imagined and *Khalq* is perceptible. Had Ibn Arabi[RA] lived in our day, I would have converted him to Islam." The companions told Imām Mahdi[AS] all this. Imām Mahdi[AS] said, "Ibn Arabi[RA] was a strongman (*pahelwan*) of divine Unity. Syed Muhammad[RA] did not understand what he had

[50] O My believer servant.
[51] A local festival not usually performed by the Muslims.

said. Syed Muhammad[RA] was like a suckling child in the hands of a respected elder before Ibn Arabi[RA].

416. The companions are narrated to have told Imām Mahdi[AS] that Ibn Arabi[RA] had said, "All from the Empyrean to the floor is one thing." But Syed Muhammad Gesudaraz[RA] had said, "*Zath wara-al-wara hai* (Nature or essence is far beyond). Had Ibn Arabi[RA] been in our day, I would have converted him to Islam." Imām Mahdi[AS] said, "Ibn Arabi[RA] was a strongman of Divine Unity (*tauhid*). Syed Muhammad[RA] did not understand his saying. He was like a suckling child in the hands of a respected elderly person before ibn Arabi[RA]."

417. Somebody is narrated to have told Imām Mahdi[AS] that Ibn Arabi[RA] had said, "I have not seen Fir'aun (Pharaoh) in Hell. The Imām[AS] quoted Allah as saying in Qurān, *To Fire shall they be exposed morning and evening…*[52] and said "Ibn Arabi[RA] had visited Hell in the middle (of the day). He was a man of Allah. He had said the truth."

418. The companions told Imām Mahdi[AS] that Ibn Arabi[RA] had defeated the mullās in a debate about Fir'aun. Imām Mahdi[AS] said that Ibn Arabi[RA] had rejected the knowledge of the mullās. They had thought that Fir'aun was saved (or given salvation). The mullās had become blind and did not know that Allah Most High had said in Qurān in respect of Fir'aun, *So Allah involved him in suffering both here and in the Hereafter.* [53]

419. Allah is narrated to have sent a large quantity of gold to Bandagi Miyan Shah Nemat[RZ]. At the same time a *charan* too had come to the Shah[RZ] who gave him (*charan*) a large quantity of gold. At the time of *sawaiyat* also the *charan* praised the Shah[RZ] very much. The Shah[RZ] told his companions that he would give two *mohras* (coins) if they approved. The Companions agreed to the Shah's proposal. The

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[52] (S. 40: 46 SAL)
[53] (S. 79: 25 SAL) The word *him* in this Verse refers to Fir'aun.

Shah[RZ] gave him two *mohras*. The *charan* told the Shah[RZ], "You had given me a large quantity of gold then but now you have given me very little." The Shah[RZ] explained the Qurānic Verses. The *charan* gave away in the way of Allah his sword and clothes and said, "We did not know that Allah's religion was like that."

420. Bandagi Miyan Shah Nemat[RZ] is narrated to have said, "The condition of *tauba* (repentance) is like this: Milk comes out of a cow's udder, but it does not go back into it despite every effort. One should repent like that (that is, one should not relapse into the sin)."

421. The companions used to run away from Miyan Ilahdad Hameed[RZ] as a crow would fly away on seeing a bow. But the companions became happy when he returned the goods to Imām Mahdi[AS]. But before returning the goods, the companions used to tell him, "You stink of carrion." Miyan Hameed[RZ] himself used to say, "This servant is a carrion-eater among the *fuqara"*.

422. Bayazid Bistami[RA] is narrated to have said, "Bayazid is searching for Bayazid for twelve years and he has not seen him." The companions told this to Imām Mahdi[AS]. The Imām[AS] said, "He was one who was searching. It would have been better if he was not one who was searching himself."

423. Somebody is narrated to have told Imām Mahdi[AS], "An *aulia-Allah* had said that his *nafs* demanded a musk melon for twelve years but he did not give it." The Imām[AS] said, "Why did he not give it the melon if Allah had provided it to him without means (*be-wasta*). By eating the melon, he would have opposed his thought (*khatra*). He could have spent his time in the remembrance of Allah. Why did he remain in the captivity of a thought?"

424. The *Khannas* (devils) of Prophet Muhammad[SLM] and Imām Mahdi[AS] are narrated to be Muslims.

425. It is narrated that the *dā'ira* of Bandagi Miyan Shah Nizam[RZ] was at Radhanpur. Some scholars had gathered there to debate the question about Mahdi. The Shah[RZ] went there for the debate. Nobody came to discuss the question of Imām Mahdi[AS]. The Shah[RZ] remained there for a year. He did not accept any *futuh* (donations, charity) because he had gone there.

426. An *ijma'* had been convened at a place. A brother was sitting alone in seclusion. Imām Mahdi[AS] accosted him and said, "Get up, you hypocrite. An *ijma'* is convened. Why are you sitting here?" Such was the insistence on joining the *ijma'*.

427. Allah is narrated to have sent some dates to Prophet Muhammad[SLM]. He was distributing *sawaiyat*. Imām Hasan[AS] and Imām Husain[AS] were hungry. Bibi Fatima[RZ] sent them to the Prophet[SLM] by saying, "Go to the Prophet[SLM]. Allah has sent dates." When they came to the Prophet[SLM], they picked up a date and put it in the mouth. The Prophet[SLM] observed it and took out the date by putting his finger into the children's mouth. Both the children went weeping to their mother and told her what had happened. The mother was sorry. She came to the Prophet[SLM] and said. "The children were hungry and you did like this with them." The Prophet[SLM] said, "O Fatma[RZ]! The enemy of the life is poison and the enemy of the faith is a forbidden morsel (*luqma-e-ḥarām*)"

428. Bandagi Malik Ilahdad[RZ] wrote a letter giving details of his condition to Bandagi Miyan Shah Dilawar[RZ], who was in Deccan. Two brothers came to deliver the letter. The Malik[RZ] had written a Gojri (local language) *dohra*, "The feet have touched the head (I walk with my head on the path of Allah.) The body has dissolved by labour. The fire of love is burning in the heart. The cage of ego (*khudi*) is broken. The soul has joined the *ẕāt* of Allah. Are You not All-Powerful?" [O Allah. You have given me the rank of *wasl* (meeting). That is Your Power.]. Bandagi Miyan Shah Dilawar[RZ] said, "The Malik[RZ] has achieved the Vision." He wrote back to the

Malik[RZ], "The divine Vision for you has started. You have perished in Allah."

429. The *dā'ira* of Bandagi Miyan Syed Khundmir[RZ] was at Jiwal. There was great distress. Four hundred and fifty *fuqara* had died out of hunger. This information reached Gujarat. After this, Malik Sharfuddin sent some money to Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Malik Hammad[RZ] and some ornaments to Bua Manna. Bua Manna was the sister of Malik Sharfuddin and wife of Malik Hammad[RZ]. The person who brought all this was the *daya* of Bua Manna. The *daya* came to Jiwal and the *dā'ira*. She enquired about the house of Malik Hammad[RA] and entered it. Bua Manna was standing there. But the *daya* could not recognise her as she had become emaciated because of hunger. The *daya* came into the house and went out thrice. Bua Manna was amused and watching her. Then she smiled. The *daya* saw Bua anna's gold-filled tooth and recognised her. She regretted and lamented at the condition of Bua Manna. Then the *daya* placed all the money and the ornaments she had brought before Bua Manna. But Miyan Hammad[RA] and Bua Manna did not take anything from it. And the money and the ornaments were presented to Bandagi Miyan Syed Khundmir[RZ], who accepted it. He kept some money for the journey to Makkah and distributed the rest among the inmates of the *dā'ira*. The share of Hammad[RZ] turned out to be of counterfeit coins. Food was cooked in every house in the *dā'ira* except that of Malik Hammad[RZ]. Some of the brothers in the *dā'ira* felt that the Malik[RZ] might have taken the incident amiss. They went to meet him but found he was as usual. Later, the brothers informed Bandagi Miyan Syed Khundmir[RZ] about their own feelings and that they had gone to meet Bandagi Malik Hammad[RZ] who had not taken the incident amiss. Later Bandagi Miyan Syed Khundmir[RZ] told them, "Why did you think that Malik Hammad[RZ] would take such things to his heart. My soul and the soul of Malik Hammad were one, while we have two separate bodies. Go and apologise to the Malik[RZ] for harboring such thoughts about

him." Accordingly, the brothers went to the Malik^RA and tendered an apology.

430. The *dā'ira* of Bandagi Miyan Syed Khundmir^RZ was at Khanbel. Malik Shahji and Malik Raje, residents of Dasarah, sent five horses as charity in the name of Allah to Bandagi Miyan^RZ. He came out of the *dā'ira* with the horses and stood there. He ordered Malik Hammad^RZ to ride a horse. The Malik^RA obeyed the orders. The Miyan^RZ thought that the horse should turn this way. The Malik^RA turned the horse in the direction that the Miyan^RZ thought. Then the Miyan^RZ thought that the horse should run in another direction. The Malik^RA ran the horse in that direction. The Malik^RA was making the horse run in the direction in which the Miyan^RZ mentally wanted the horse to run. After all this, Bandagi Miyan^RZ said, "O brothers! See. Malik Hammad^RZ acts in obedience to the thoughts that come to my mind. My soul and that of Bhai Hammad^RA is one, although our bodies are two."

431. Bandagi Miyan Syed Khundmir^RZ is narrated to have come out of his house and intentionally returned to the house in a hurry. In doing so, his forehead hit the doorframe, with the result that there was a swelling on the forehead. The Miyan^RZ came out of the house again and observed that there was a similar swelling on the forehead of the Malik^RA, because the existence of both the Malik^RA and the Miyan^RZ was one and the same. The Malik^RA had fully perished (*fana*) in the *ẕāt* of Miyan^RZ.

432. One day, the question of *kimia* (the effort to convert any metal into gold) came up during a conversation before Bandagi Miyan Syed Khundmir^RZ. The Miyan^RZ said, "Why are you engaged into this discussion? There is a Qurānic Verse, which if recited and charmed breath is blown on mud, it would become pure gold." One of the brothers asked which Verse was it. The Miyan^RZ said, "I will disclose the Verse if Bhai Hammad^RA asks me." When Malik Hammad^RZ came to know of their conversation, he came to Miyan^RZ and asked, "Is there any need for the gold between us, that you said

such a thing?" Bandagi Miyan[RZ] said, "No. No. If I tell anybody about the Verse, he would try to test the veracity of my saying. But you will not do it as gold and mud are equal in your eyes."

433. A Bohra is narrated to have got his *tarbiat* (initiation) ceremony performed by Miyan Shah Abdur Rahman[RA.] This Bohra brought some money as *usher* (tithe) to Bandagi Abdul Malik[RA]. The Malik[RA] asked him where he had his *tarbiat* ritual performed. The Bohra told him that Miyan Abdur Rahman[RA] had performed his *tarbiat* ritual. Miyan Abdul Malik[RA] asked the Bohra to pay the *ushr* money to Miyan Abdur Rahman[RA]. He went to the Miyan[RA] and told him all that had transpired. Miyan Abdur Rahman[RA] told him with tears in his eyes, "This is the right of the *fuqara* (indigents). Give this *ushr* to the *fuqara,* wherever you find them. No *faqir* has ever taken *ushr* by forcing the donor to give it to him. I too am not permitted to take it by confining (*muqaiyad*) the donor to pay it to me. To confine the donor to pay to oneself is against the practice of Imām Mahdi[AS]." Then the Bohra went back to the Malik[RA] and paid his *ushr* to him.

434. Bandagi Miran Syed Mahmood[RZ] is narrated to have said, "If a *faqir* performs the *tarbiat* ritual of a *murid,* he should not confine the *murid* to pay the *ushr* to himself (the *faqir)* by saying, "Give the *ushr* to me and do not give it to any other *faqir*, because this practice is not permitted. If a *faqir* compels his *murid*, he would not be a follower of Imām Mahdi[AS]. Such of his deed would violate the practice of Imām Mahdi[AS] and his companions.

435. If the seekers of Allah perform the ritual of renouncing the world of a *faqir,* and that *faqir* has enough money to spend for a month, he should be made to spend that money. That *faqir* has the capacity to remain hungry for ten days. His neighbours cook and call other people in the vicinity to eat that food. Even then, he has the ability to avoid a thought that these people do not feed him. A person of such caliber and capability is not permitted to keep (and store) any money, even if he receives a thousand *dinars* and spends it entirely in the way of Allah. He is not permitted to keep anything

with him. A person, who does not have such capabilities, should eat as much food as is necessary for him to sustain life. Otherwise, his *nafs* deceives him and throws him out of the *dā'ira*. It makes him a seeker of the world. It turns him into a beggar. It does not allow him to remain in the *dā'ira*. The seeker becomes impatient. Allah's servants were wise, seers and skillful. They have said that the person, who follows these guidelines with care and caution, gets the benefit. Otherwise, there is annihilation (*halakat*) for him.

436. Bandagi Miyan Shah Dilawar[RZ] had instructed and announced that nobody should pour oil in the pot and cook when there was distress (*iztirar*) in the *dā'ira*. Every person who wanted to eat *ghee* was asked to mix it with food so that there is no trouble for the *fuqara*.

437. An *aulia-Allah* supplicated at the *dargah* (door) of Allah by saying, "O Allah! I have removed *shirk* (assigning partners to Allah) from my heart" Sometime later, he had pain in the stomach. He called a *hakeem* (physician) that said the pain was due to eating of sweets. The *aulia* said, "Yes." Immediately a divine command arrived, "You had said then that you had removed *shirk* from your heart. Why did you now assigned the sweets as a partner of Allah, so much so that you forgot Us?" After this the *aulia* performed *tauba* (repented).

438. It is narrated that a *pir* (preceptor) and his *murid* (disciple) embarked on a journey to Makkah. The *pir* spread his *musallah* (prayer mat) on the waters of the ocean and told the disciple, "I will say, '*Khuda, Khuda'* and you say '*Pir, Pir.*' However, the *murid* started saying, '*Khuda, Khuda,* instead of '*Pir, Pir.*' The result was that the *murid* started drowning. Again the *pir* instructed again, "Say, *pir, pir."* The *murid* followed the instruction. And was saved from drowning. This episode was told to Imām Mahdi[AS], who said, "He did not do well. Why did the *Pir* not allow the *murid* to die? The *murid* would have become a martyr if he had died in the name of Allah."

439. Hazrat Syed Abdul Qadir Jilani^RA is narrated to have said, "My foot is on the shoulders of all the *aulia* (saints). The companions narrated this saying before Imām Mahdi^AS. The Imām^AS said, "Syed Abdul Qadir^RA was a child. He could not assimilate his subliminal (*bāṭinī*) power. Why did he not say that the feet of all the *aulia* is on our shoulder?"

440. Imām Mahdi^AS came to Gulbarga. The soul of Hazrat Syed Muhammad Gesudaraz^RA came to the Imām^as even as the latter was three leagues away from Gulbarga. It took the Imām^AS with his footwear on his feet into the mausoleum. The soul urged the Imām^AS, "Trample underfoot my grave and forgive my mistake as I had claimed to be Mahdi in a state of divine ecstasy." The conversation continued for sometime and the Imām^AS came out of the mausoleum. He pointed towards the north and said, "Too much of the heat of the Hell comes (from there)."

441. Imām Maahdi^AS came to the mausoleum of Shah Alam^RA and said, "The fragrance of (divine) Love comes here." Further he said, "Bhai Syed Manjhle was a Lover." When the Imām^AS came to the mausoleum of Shaikh Ahmad Khattu^RA, he said, "The scent of piety (*zuhd*) comes here."

442. Imām Mahdi^AS came to Daulatabad and stayed at the mausoleum of Shaikh Mumin^RA and said, "His name is Syed Muhammad Arif." He also said the earth of Deccan was abominable (*manhus*). Then Imām Mahdi^AS started to go to Telangana and said, "This land is burnt because of the lack of (divine) Love. He returned and did not go to Telangana. However, he went towards Bijapur and said, "This land is hard and the man is unfortunate."

443. Imām Mahdi^AS went to the city of Bidar. Shaikh Mumin^RA met the Imām^AS there. He took the Imām^AS to his *hujra* and served him well. He heated water and made the Imām^AS bathe his body. The Shaikh^RA told the Imām^AS, "This *banda* (servant) will wash your body with his hands. The Imām^AS realized that the Shaikh^RA wanted to see

the *Muhr-e-Vilayat* (The Seal of Sainthood). Realising his intention, the Imām[AS] lifted his garments and showed the *Muhr-e-Vilayat* to the Shaikh[RA]. The Imām[AS] told the Shaikh[RA], "You are a perfect *mutawakkil*." The Shaikh[RA] affirmed then that the Imām[AS] was the Mahdi. The Shaikh[RA] then said, "If Allah asks me, 'O Mumin, What have you brought,' I would say, 'I have brought these two eyes. I have seen the *Muhr-e-Vilayat* with these eyes."

444. Imām Mahdi[AS] was riding a horse-cab when he reached Daulatabad. He visited the graves (*Ziarat)* of all the *aulia-Allah* there. He was walking with his heels at a certain place. The companions asked him why he was walking like that. The Imām[AS] said that there were the graves of a large number of great saints in that graveyard. Then he stood at a place and recited the *Fatiha* (the first chapter of Qurān). The companions asked, "Miranjeo, who is buried here?" The Imām[AS] said, "Two *aulia* buried here are so perfect that, if their bounty were manifested in the past, the people of this place would not have served Shaikh Burhanuddin[RA] and Shaikh Zainuddin[RA]. Everybody would have served these two *aulia*." Then Imām[AS] went into the mausoleum of *Shaikh-al-Muazzemin,* where he first visited the grave of Shaikh Burhanuddin[RA] and then of Shaikh Zainuddin[RA]. The companions asked the Imām[AS], if there was any difference between the two. "There is the same difference between the two that occurs between a *salik* (seeker) and the *murshid* (the preceptor). Further, the companions asked the Imām[AS] if there was any difference between Bandagi Syed Raju[RA] and Syed Muhammad Gesudaraz[RA]. The Imām[AS] said, "The difference between them is the same as could be between a father and a son."

445. Somebody is narrated to have complained to Imām Mahdi[AS] that some people ate chicken in the *dā'ira*. "This troubles us as we starve." The Imām[AS] said, "Tell Allah about it. This *banda* (servant of Allah) does not give them." But the Imām[AS] told the well-to-do *kāsibin* who were staying in the *dā'ira*, "Do not trouble the *fuqara*. Give something to the *fuqara* in the name of Allah. Do not eat everything. There is benefit in it."

446. It is narrated that *sawaiyat* was done twice in the *dā'ira* of Bandagi Miyan Shah Dilawar[RZ] on a single day. The Shah[RZ] lamented, "We have been moved away from the *dargah* (door) of Allah. Allah is rewarding us in the world itself for our *bandagi* (worship), as *sawaiyat* had to be done twice today."

447. Allah Most High sent some food to the *dā'ira* of Bandagi Miyan Shah Dilawar[RZ]. The Shah[RZ] ordered the distribution of food among the inmates of the *dā'ira* from the *deg* (a large cooking utensil). Habibullah, son of the Shah[RZ], came and demanded a *deg* (cooking pot) for himself. The distributor refused to comply. He started to quarrel. The Shah[RZ] said, "Hit him with a *deg* on his head."

448. Bandagi Miran Syed Mahmood[RZ] was setting up a *dā'ira.* The inmates of the *dā'ira* constructed large houses. The Miran[RZ] lamented and started weeping. He then said, "Living in such large houses is not permitted (*jaiz*) for us after Imām Mahdi[AS]." He then abandoned the houses.

449. Bandagi Miyan Shah Nizam[RZ] stayed in a desolate place for a couple of months. He did not talk also during that period. For a month and a few days he did not even eat. The inmates of his house thought that he might have eaten out. The brothers of the *dā'ira* thought he might have eaten in the house. The Shah[RZ] had not eaten anywhere. Allah had blessed him with such an eminently chosen *ẕāt* for him.

450. Bandagi Miyan Syed Khundmir[rz] is narrated to have said, "Love pulls me towards the Truth (*Haq*) with such force that it does not allow me to stand even."

451. Bandagi Miyan Syed Khundmir[RZ] is narrated to have seen a mirror and observed a gray hair in his beard. He said, "This is an indication of (impending) death. The time about which Imām Mahdi[AS] had said has come," that is, the time of his martyrdom.

452. The practice of Imām Mahdi[AS] was such that if a person came with donation and persuaded with love the Imām[as] to accept it, the Imām[as] would enquire if there was distress (*iztirar*) in the *dā'ira* or not. If there was *iztirar*, he would accept the *futuh* (donation), otherwise, he would reject it.

453. Bandagi Miyan Shah Dilawar[RZ] is narrated to have said, "The migrants violate the limits laid down by Imām Mahdi[AS]." He meant that they hastily accepted the donation, they first accept the donations and do not enquire if there was *iztirar* in the *dā'ira* or if the donor is offering the donations with love and devotion or not.

454. Allah Most High had given the news about Imām Mahdi[AS] and his followers to Prophet Musa[AS] in Torah. Musa[AS] supplicated, "O Allah, give this group in my company" Allah's Command arrived, "O Musa, People having your rank and position will be in the group of Imām Mahdi[AS]." Allah Most High gave Bible to Prophet Esa[as]. The news about Imām Mahdi[AS] and his group was in the Bible. Prophet Esa[AS] supplicated, "O Allah, Send me in his time." Allah accepted and answered his prayers and He ascended Prophet Esa[AS] alive to the Heavens. Allah Most High had given a *sahifa* (book) to Prophet Ibrahim[AS]. This book too had mention of Imām Mahdi[AS] and his group. Prophet Ibrahim[AS] supplicated, "O Allah, Bring my name on their tongues." Allah Most High accepted his supplications. That is why we recite the *darood-e-Ibrahim* in our prayers (*namāz*). Allah has said in Qurān, *And let me be remembered by posterity.*[54]

455. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "A thought comes to the heart of this servant (*banda*) as a fly flies. The flame of divine luminosity (*nur*) comes towards the heart and burns the thought."

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[54] (S. 26: 84 SAL)

456. When Bandagi Miyan Syed Khundmir[RZ] mounted his horse for battle. The command of Allah Most High arrived, "Beware. Verily, the Command of Fate (*Hukm-e-Qaza)* has been issued. You will be rewarded if you are patient. You will be ashamed if you are impatient." Bandagi Miyan[RZ] drew his sword. The command of Allah arrived, "Your sword is our sword. Nothing will survive if you charge with your sword. Even if there are seven Muzaffars (the attacking king), they will all run away." Bandagi Miyan[RZ] looked up towards the sky and saw that all the angels with their drawn swords. It was after this that Bandagi Miyan[RZ] picked up a *barchi* (a small spear) to go into the battlefield.

457. Miyan Malikji[RZ] is narrated to have said, "How do the donations (*futuh*) come? Whatever Allah sends should be spent in the way of Allah. Allah Most High sends (the donations) again. If that is not spent, Allah does not send again."

458. The Bibi in the house of Bandagi Miyan Shah Nemat[RZ] had kept her *damni* (scarf) safely and used to put a part of her shirt (*daman*) on her head. The Shah[RZ] advised her, "Continue this practice and give away the *damani* (to somebody) in the name of Allah." The Bibi followed the advice and gave away her *damani* in the name of Allah.

459. Imām Mahdi[AS] is narrated to have said, "The people see the *qudrat* (divine power) of Allah Most High and they do not recognize."

460. There was a slave-girl in the house of Imām Mahdi[as]. She would go out when the night fell. The wives of the Imām[AS] rebuked her and asked where she went at night. Imām Mahdi[AS] said, "Her *sair* (divine stroll) is under the Empyrean. She goes there and says her *namāz* (prayers). Do not say anything to her."

461. It is narrated that there was great distress and hunger in the *dā'ira* of Imām Mahdi[AS]. Bandagi Miyan Shah Nizam[rz] went to some

place, did some work and brought his wages. He distributed the wages among the distressed (*muztir*) brothers in the *dā'ira*. He did not eat anything out of it. When the Imām[AS] heard this, he said, "Do not do this. The people of the *dā'ira* eat the delicacies (*nematen*) of Paradise. Allah Most High gives these things to those people who trust in Allah."

462. When Bandagi Miyan Shah Nizam[RZ] was in journey, he is narrated to have reached Caucasus Mountains. There are trees. Their fruits are like the moon. The servants of Allah stroll there and bring those fruits. They put a part of the fruits in the *paskhurda* (sanctified left-over). They give the *paskhurda* to anybody. On drinking it the recipients experienced *kashf* (divine inspiration). Bandagi Miyan Shah Nizam[RZ] has said that he had gone to Caucasus Mountains twice. And he did not go after that.

463. Imām Mahdi[AS] is narrated to have said, "If anybody eats expected food, one will have to account for it. Hence, do not eat expected food. You will be made to stand up and tender account on the Doomsday. It will be very difficult. Eat the food that comes unexpectedly. You do not have to account for it. There is peace in the unexpected food. Be careful while eating, because you will have to account for it."

464. A brother is narrated to have come out of his *hujra* (room) and cracked (*chitkaya*) his body. The brothers heard the sound and asked, "What did you break?"

465. Syed Muhammad Gesudaraz[ra] is narrated to have said, "I married a woman. I became poor (*muhtaj*). Had I not married the woman, I would have achieved *deen* (religion) in this world." Many other perfect saints too have said such things.

466. A brother in the *dā'ira* of Bandagi Miyan Syed Khundmir[RZ] told another brother, "You had forgotten (something) in your *namāz*." The Miyan[RZ] said, "*Namāz* is correct if you perform it with

full attention (*huzur-e-dil*). Go and say your *namāz* afresh. How can you say your *namāz* correctly if you are attentive to other people's *namāz*?" The MiyanRZ also rebuked the other brother who had erred in his *namāz* and asked him also to say his *namāz* afresh. The second brother did as commanded. Allah says in Qurān: *So, woe to those who offer the prescribed prayer, But are unmindful of the purpose (underlying it)–.*[55]

467. The *nikah* of Bandagi Miyan Bhai MuhājirRZ was performed. The MiyanRZ was taken into the house. He accepted the woman as his wife. The bride was made to sit in front of him. At that moment somebody told the MiyanRZ that Imām MahdiAS had come there. Immediately he gave his sword to his wife in lieu of her *mahr* (dower) and said, "I am going with the ImāmAS to remain in his company. Your *ikhtiar* (authority) is in your hands." He said this and went away. People tried to persuade her to marry somebody else. She did not marry again. Finally, Miyan Bhai Muhājirrz returned and she accompanied him and both remained in the company of Imām MahdiAS.

468. It is narrated that when Malik HammadRZ performed the *tark-e-dunyā* (renunciation) ceremony, he came to live in the company of Bandagi Miyan Syed KhundmirRZ. Before leaving he told his wife, "I have performed *tark-e-dunyā* and I am going to live in the company of Bandagi Miyan Syed Khundmirrz. Your *ikhtiar* is in your hands." The Bibi said, "I too will come with you to live in the company of Bandagi MiyanRZ." She joined her husband in his journey. When her brothers heard of the departure of the couple, they came to her and told her, "There will be great difficulty and hunger where you are going. Stay with us for some days and then you can go." She did not heed her brothers' wishes and took to the path of Allah. She accompanied Miyan HammadRA and came to live in the company of Bandagi Miyan Syed KhundmirRZ.

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[55] (S. 107: 5 SAL)

469. It is narrated that some people joined the company of Imām Mahdi[AS]. The wives of these people decorated their children and brought them before their men. They did not give any attention to the children and joined the company of Imām Mahdi[AS]. The love for Allah was so ensconced in their hearts, that they did not give any attention to any other thing. Prophet Muhammad[SLM] has said that the world was a deep ocean and most of the people were drowned in it. Further, the Prophet[SLM] has also said that the *nafs* (lust) was an idol. The person who has a soft corner for the *nafs* (or who tries to save the *nafs* from annihilation) makes the *nafs* his slave. *Nafs* does not like anybody to heartily praise (or *tas-bih karna*) Allah so that Allah dominates (him). On the night times, the Prophet[SLM] has said, "O Ibn-e-Qahafa, I want to remain hungry one day and heartily eat the next day. When I am hungry, I will be humble before my Lord and I will thank him when I heartily eat a meal." Prophet Muhammad[SLM] has said, "The person who has given up the *murad* (the purport or desires) of his *nafs* is a *faqir* from me. And the person who demanded the fulfillment of the desires of the *nafs* is not a *faqir* from me." A *Hadis-e-Qudsi* quotes Allah as saying, "O Dawood (David), Become hostile to your *nafs*. There is no belligerent like the *nafs* in My Kingdom. But the armies of the *nafs* are three: greed, desire and lust. *Tama'* (greed) too has three armies: lechery, delectation (*lazzat*), love for the world, a liking for the things prohibited (*ḥarām*), haste and ignorance. The armies of the lust (*hawa*) are accumulating wealth, pride, vanity, arrogance, bestowing attention to the world and turning one's face away from the Hereafter. The armies of the devilish temptation are two: the Satan and the calumniator."

470. Bandagi Miyan Syed Khundmir[RZ] is narrated to have asked Miyan Yusuf[RZ] and Miyan Taj Muhammad[RZ], "How many days does it take to learn your knowledge?" Their reply was, three years." Bandagi Miyan[RZ] said, "Unnecessarily you waste your life." Then they said, "Two years." Bandagi Miyan[RZ] reiterated his reply. They again said, "One Year." He again said, "You waste your life." They said, six months, three months and one month. Bandagi Miyan's reply was the same. They wrote down the rules of knowledge on a piece

of paper and gave it to Bandagi Miyan RZ. Bandagi Miyan RZ read it and told them, "You ask your questions in accordance with the rules." They asked three questions. Bandagi Miyan RZ replied according to the rules. They were astonished and said, "This is the bounty granted by Allah. You have been given subliminal (*bāṭinī*) knowledge."

471. Bandagi Miyan Syed Khundmir RZ came to the town of Patan. It was a Friday. He sat down near the *minbar* (pulpit) to make a presentation of the *mahdiat* of Imām Mahdi AS. The ulema present at the mosque started whispering among themselves that Bandagi Miyan Syed Khundmir RZ has come. All the ulema ran away as soon as the *khutba* (sermon) was over. Yes. Falsehood does not persist in the presence of the Truth!

472. It is narrated that Bandagi Miyan Syed Khundmir RZ was searching for his son, Miyan Syed Jalal RZ during the battle. The brothers told him that Miyan Jalal RZ was martyred. Bandagi Miyan RZ said two *rak'at* (cycles) of *namāz* for thanksgiving and said, "Allah be praised. He has accepted our *hadya* (gift)."

473. The heads of Bandagi Miyan Syed Khundmir RZ and his companions were being carried in a basket to Patan. When it was time for the *namāz*, all the heads came out of the basket. The head of Bandagi Miyan RZ was ahead of others and the heads of all the brothers were behind. They all performed *namāz*. The person who was carrying the heads of the martyrs in the basket saw this incident and affirmed (*tasdiq*) the Imām Mahdi AS. He said, "The *Qaum* of Imām Mahdi AS was right. They were being unnecessarily oppressed." Some others too reposed faith in Imām Mahdi AS after this incident.

474. Imām Mahdi AS is narrated to have said, "Even if a hundred worlds manifest with meaningful knowledge, they will go into Hell. If they are not people who have kept their hearts away from the world, the abode of such people is nothing other than Hell."

475. Bandagi Miyan Syed Khundmir[RZ] is narrated to have met Shah Mir, who was a great scholar. At that time. Shah Mir was teaching one of his disciples. About three hours passed and the disciple was not convinced. Bandagi Miyan[RZ] told Shah Mir, "I would explain the matter, if permitted." Shah Mir asked him to explain. Bandagi Miyan Syed Khundmir[RZ] asked the disciple to read a couple of earlier pages. When the disciple read the whole passage, Bandagi Miyan[RZ] rearranged the text and explained the lesson. The disciple fell on the feet of Bandagi Miyan[RZ]. Shah Mir was astonished. He asked a question about the Vision of Allah. Bandagi Miyan[RZ] explained it from various angles of view. Shah Mir was grateful and said, "Nobody here knows your worth (*qadr*). The people here are ignorant. You will be greatly appreciated if you go to Khorasan." Then he asked Bandagi Miyan[RZ] if he was with Imām Mahdi[AS] from the beginning to the end. Bandagi Miyan[RZ] replied in the affirmative. "Did you find anything amiss in the sayings of Imām Mahdi[AS], he asked. Bandagi Miyan[RZ] said, "We found nothing amiss. Whatever the Imām[AS] said has happened." Shah Mir said, "What Syed Abdul Qadir[RA] had said did not happen. I did not affirm or confirm (*tasdiq*) him. He had said, 'What we said now will not be there after us.'"

476. Bandagi Miyan Malikji[RZ] has said, "The seekers of Allah confine their *ẕāt* (essence, nature) in a way as a bridegroom is confined in *gosha* (seclusion). He is made to wear new and white clothes. They do not allow him to eat large quantity of food. They do not allow him to go out. They confine him to such regime for some days. When the *jalwah* (unveiling of the bride) takes place, they make him take a bath, dress him in silk and give a lavish make-up. Large number of people directs their attention towards the groom. Similarly, the seekers of Allah also confine their *ẕāt.* They turn their faces away from the bounties of the world. Allah has created all the bounties of the world for the seekers of Allah. But the seekers have taken to the desire for Allah. But the *namard* (unmanly) people have taken to the path of the world. They have turned their faces away from Allah. They consume the bounties (*nematen*) of the world. They taunt the servants (*bandagan-e-Khuda*). The servants of Allah

remember Allah day and night and forget all worldly things. They will get their reward on the Day of Resurrection (*Qiyamat*). These people will be dressed in the robes of Paradise. They will be made to ride *Buraq* (The horse-like animal on which Prophet Muhammad SLM ascended to the Heaven) into the Paradise. They will be blessed with the Vision of Allah. Those who took to the path of the world will go to the Hell on the Day of Resurrection. The world is a show of a couple of days. It will pass in any circumstances and manner. Think of the final end."

477. Imām Mahdi as is narrated to have said, "*Nafs-e-Lavvama* (a kind of *nafs* that takes man to task for his misdemeanors) is *Nafs-e-Muhammadi*. The narrator of this saying is Miyan Yusuf Muhājir RZ.

478. An *aulia-Allah* came to meet Shaikh Shibli RA. A cat told him, "Shibli is dead." The Vali thought that I should at least condole his death when I have come here. When he came, he found Shaikh Shibli RA hale and healthy. He met Shibli RA and told him that the cat had sounded him like that. The Shaikh RA said, "This servant of Allah had forgotten the remembrance of Allah Most High at that moment. The cat had told the truth."

479. Shaikh Shibli RA went into the forest one day. It was time for the *namāz*. He saw a well brimming with water. He went in search of a rope and a bucket, which he did not find. At the same time, a flock of deer arrived. They turned their attention towards Allah. The well overflowed with water. The flock drank water and went away. The Shaikh RA respectfully told Allah, "I asked for water to worship You but did not get it. But when the flock of deer arrived, the well overflowed with water." Allah's commandment came, "O Shibli, The flock of deer trusted Us and turned its attention towards Us. We gave them water. You did not trust us and you trusted the rope and bucket. Hence, We did not give water to you." The Shaikh RA performed *tauba*.

480. Shaikh Shibli[RA] is narrated to have said that somebody asked him what was *tauhid* and he told him, "The person who gave an open answer about *tauhid* is a *mulhid* (apostate). It is suspected that a person who comes to know *tauhid* might become a *mushrik* (idolater), and the person who is not at all an *arif* (a learned person who knows Allah and His kingdom) is a *kāfir (unbeliever*). A person, who fulfils his promise without knowing anything, is a worshipper (*ibadat-guzar)* but he is an idolater (*but-parast*). And the person who asks about *tauhid* is ignorant *(jahil)* **QUARTET**: *Shibli asked at the door of Allah / O Hakim, why did You get Mansur hanged by the neck? / (The reply came) "Mansur was aware of the secrets of his Friend/ This is the punishment for him who divulges secrets*

481. Shaikh Ruknuddin[RA] is narrated to have said, "When in divine ecstasy, I went for the *ziarat* at the grave of Mansur Hallaj[RA]. I went into *muraqaba,* (meditation). I found the soul of Mansur in Paradise. I asked Allah about this, "What is this (mystery), Fir'aun said, 'I am your Lord.' Mansur said, 'I am the Truth.' Both staked the same claim. But the soul of Mansur is in Paradise and the soul of Fir'aun is in Hell." A divine Voice said, "Fir'aun fell a prey to *khud-bini* (seeing oneself) and saw his own self in everything and lost My manifestation.. Mansur saw My manifestation in everything and lost his own manifestation. Hence, there is great difference between the two."" **POEM:** *Saying, "I am the Truth" disgraced Fir'aun / Mansur achieved salvation by saying, "I am the Truth / There is divine mercy for this ego, O friend! / And for that ego, there is divine curse. The reason is one was the black stone / And the other was the ruby / That was hostile to the divine luminosity and this was its lover / This ego was 'HU'. In fact, it was nothing. / But the other ego pertained neither to the Unity nor* hulul *(transmigration).*

482. Khwaja Hasan Basari[RA], Mir Zunnoon Misri[RA] and Ibrahim Adham[RA] went to enquire about the sickness of Rabe'a Basari[RA]. Rabe'a[RA] asked, "What is the sign of (divine) Love?" Hasan Basari[RA] said, "The claim to love Allah of the person who was not patient at hunger imposed by Allah is not true." Rabe'a[RA] said, "This is useless talk. It smacks of duality (*dooi)*." Zunnoon[RA] said, "The claim to love

Allah of a person who was not grateful at hunger imposed by Allah is not true." Rabe'a[RA] said, "This tells the story of *dooi*." Ibrahim[RA] said, "The claim to love Allah of a person who does not relish the hunger imposed by Allah is not true." Rabe'a[RA] said, "This is a good point. But it is not devoid of duality and ego." After this, all of them asked her, "O sister, You also say something." She said, "The claim to love Allah of the person who was conscious at the hunger imposed by Allah is not true."

483. Khwaja Hasan Basari[RA] came to Rabe'a Advia[RA]. She was the Syeda of her time. She had recited the intention (*niyat)*. Hasan[RA] says, "She asked me to wait for an hour. I looked at her *musallah* (prayer mat). I realized that a thorn had broken in the right eye of the Syeda[RA]. The droplets of blood flowing on her face dropped on the *musallah*. When she finished her *namāz*, I asked, 'A thorn is broken in your eye and the *musallah* is drenched in blood. What is the matter?' The Bibi[RA] said, 'O Hasan, I swear by the glory of Allah that I knew nothing of this till I finished my *namāz* by salutation. O Hasan, at that time the condition of my heart was such that if it was possible to give all the pain and travails of all the seven strata of the Hell to me and all that was inflicted on my eye, and it was felt by my eye, I would have removed and ejected the eye-ball from my eye. Allah be Praised. For a long time I was in search of Allah and I used to find my own self. And now that I search for myself, I find Allah.'" The respected elders (*buzurgan*) have reported this parable.

484. Bibi Rabe'a[RA] is narrated to be going one day with water in her right hand and fire in her left hand. Somebody asked her, "What is this?" She said, "We are going to burn the Paradise and cool the Hell because all the people are busy with their desire for the paradise. They always remember the retributions of the Hell. They have forgotten Allah, the Most High."

485. *Zakat* in *Shari'at* is that if one has two hundred *tinkas* (local coins), one has to pay five *tinkas* after one year. *Zakat* is obligatory on every person who is sane and has reached the age of maturity. In

Tariqat, if a person has two hundred *tinkas,* one should pay five *tinkas* as the *Zakat* of the *Shari'at* and then it is obligatory (*farz*) on him to pay the balance amount also. Imām Malik[RA] says that those, who talk too much of *Zakat,* are liars. One who is a liar is a hypocrite. A hypocrite is an idolater. An idolater is an infidel. And a person who has any one of these four attributes, is *mardood* (rejected) in both the worlds. This is so because these people say that *Zakat* is obligatory on the wealth that is accumulated. They keep that wealth (without spending), although there is only one existence (*wajud*). And they are not aware of the treasure that is in the existence. All these people are blind and nobody knows of his treasure. This *zakat* is obligatory on free persons, and not on the slaves. And these slaves have not yet become free from their slavery. How can there be the obligation of paying *Zakat* on them? The first obligation (*farz*) on them to free themselves from the slavery of *khudi* (self).

486. It is narrated about *Haj* that if a person intends to perform the pilgrimage, he should know that *kāba* means the heart of man. When one performs the circumambulation (*tawaf*) of the heart, one is deemed to become carefree of the obligation (*farz*). **COUPLET:** *Perform the circumambulation of the heart, if you have a heart/Heart is the* kāba *of the Reality, what do you think of the heart?* The *kāba* of Ibrahim Khaleelullah[AS] is called *Baithullah,* while the heart of a *mumin* is called *Arshullah*. The *kāba* of the heart is superior to the *kāba* of Khaleelullah[AS].

487. Imām Mahdi[AS] is narrated to have said, "*Shari'at* is (achieved) after the annihilation of humanness (*Bashariat*)"

488. Imām Mahdi[AS] is narrated to have called a person as good. Some days later he called him a bad person. The companions asked Imām Mahdi[AS], "Your eminence had called this person as good but now you say he is bad." The Imām[AS] said, "You have understood like that. We say about a stone or a tree or a cow that they appear to be good. The fire does not burn these things. At that time, he appeared to be good and I said he was good. Now I have seen him a bad

condition and said that he is bad. These are not glad tidings (*bisharat*). A *bisharat* is the word of Allah. Turn your condition in consonance with the word of Allah. It is a *bisharat* if your condition is in consonance with the word of Allah. Or it is a *bisharat* if we have said after ascertaining from Allah that a person's end is good."

489. All the migrant-companions of Imām Mahdi AS have said, "If we once say that a person is good after ascertaining from Allah that his end is good, it is a *bisharat*."

490. There will be tumult on the Day of Resurrection. Some people will be addressed as, "O the slaves of women, O the slaves of children; O the slaves of homes; O the slaves of money; O the slaves of your stomachs; O the slaves of Satan, O the slaves of lust (*nafs*); O the slaves of desires; ---and Allah will tell all these people, "These people were the slaves of *ghair-Allah* (things other than Allah). Today their reward is the Hell." After this, Allah will say, "O the slaves of Allah. Bring Our slaves. They were in Our slavery in the world. They had turned their faces away from *ghair-Allah*. Today We reward them for remaining in our slavery with our *z̠āt* and Paradise, wherein they shall live for ever."

491. Imām Mahdi AS is narrated to have said, "If Allah gives the power one should not perform miracles (*kashf-o-karamat*) to serve one's own purpose as this is not an act of perfection."

492. Imām Mahdi AS is narrated to have forbidden the saying of the daily prayers in the leadership (*imamat*) of *munkirs* [those who did not affirm (*tasdiq*) of Imām Mahdi AS] and said, "If you have already said the prayers, say them again." The companions said, "What should we do if we are one or two?" The Imām AS said, "Go in a group and say your prayers in a congregation of the Mahdavis."

493. A scholar told Imām Mahdi AS that the glory of Imām Mahdi AS of the Last Era was that he would express the entire purport of the *Kalam* of Allah (Qurān) in one verse. The Imām AS asked

Bandagi Miyan Shah Dilawar^RZ^ to answer the question. The Shah^RZ^ quoted Allah as saying in Qurān, *So know that there is no god but Allah…*[56] The Shah^RZ^ also said that this Verse was the purport of the whole *Kalam* of Allah."

494. Bandagi Miyan Shah Nemat^RZ^ has said that good company is one who rebukes the person whose word and deed violates the Qurān. The good company should not tolerate such violations. If the company of such a person is not available, one should go to his opponent, so that the opponent warns him of his word and deed that violate Qurān.

495. Bandagi Miyan Shah Nizam^RZ^ camped at a place and his son Miyan Abdur Rahman^RZ^ was sitting in the remembrance of Allah in a desolate place. All of a sudden a few demons arrived, and told the Miyan^RZ^, "We were staying in the place for some days. But today, under the command of Allah Most High some angels came and removed us from here. They told us that the *bandagan-e-Khuda* (the slaves of Allah) have come here. You go away. Hence, we are going."

496. Imām Mahdi^AS^ is narrated to have said, "The heart is neither to one side, nor to the right nor to the left. It is in the middle. Do not sleep on that side." Somebody said, "The food is digested by sleeping on the left side." Imām Mahdi^AS^ said, "Why do you eat too much that you need to sleep on the left side?"

497. Bandagi Malik Ilahdad^RZ^ had strictly enjoined the paying of the *fitra* (the money paid as charity on the *Id-ul-Fitr)*. There was great distress in his *dā'ira* once and two hundred brothers had died of starvation. At that time the Malik^RZ^ had borrowed money and paid the *fitra*. Wheat was purchased and distributed among the *fuqara*

[56] (S. 47: 19 SAL)

(indigents). He obeyed the commandments of Allah. Such were the seekers of Allah.

498. Somebody told Imām Mahdi^AS^, "One of the two brothers, who have come, sits in the remembrance of Allah after the *fajr namāz*, while the other goes home and plays with his children. The Imām^AS^ said, "Bring him here." He was brought. On enquiry, he said, "There is only one piece of cloth in the house. I wear it and come to the *namāz* and hurriedly go back and give it to my wife so that she says her prayers and I play with the children. She gets some respite." The Imām^AS^ said, "All this is for the sake of Allah."

499. Imām Mahdi^AS^ is narrated to have rested his head on the lap of Miyan Syed Salamullah^RZ^ and lamented very much. The Miyan^RZ^ asked for the reason of the lamentation. The Imām^AS^ said, "For the last seventeen years, the inhaling and exhaling of the breath is not equal. The exhaling breath of *nafi* (negation) goes to the *tah-tus-sara* (the nether regions of the earth), while the inhaling breath of *isbat* (affirmation) reaches the *arsh* (Empyrean). The *sair* (stroll) is such that Allah is *baqi* (remains, exists). That is the reason for lamentation."

500. There was rain in the *dā'ira* of Bandagi Miran Syed Mahmood^RZ^. The houses of all his companions were destroyed. However, the house of the Miran^RZ^ survived. The Miran^RZ^ lamented that he was not among the *ijma'* (unanimity). He was happy when his house too fell down due to heavy rain.

501. Bandagi Miran Syed Mahmood^RZ^ has said, "A *mumin kamil* should be recognized by three signs: one, he should remain in difficulties; two, he should be the target of calumny and three, he should be in hunger. One would not have the attributes of a *mumin* if these three signs are not there in him."

502. Bandagi Miran Syed Mahmood^RZ^ has said, "Asking is prohibited (*ḥarām*). But asking is of three kinds. One is the asking by

exhibiting one's condition, asking by deeds is the second and the third is asking by word (*qaul*) of mouth. The first means that a person shows the condition of his poverty and helplessness. The second, asking by deeds, means that one shows his condition by his intensive worshipping exercises and suffering hunger. And the third is he goes to somebody and demands by word of mouth what he wants. The asking in all these modes is prohibited (*ḥarām*). One should eat if Allah gives him, otherwise one should not ask anybody for anything."

503. Bandagi Miyan Shah Nizam[RZ] did not give his sermons on explaining The Qurān. Nobody dared to ask him to start his sermons again. One of the brothers politely said, "There was a thing. All the people were benefited by it. Now that thing is hidden. And the people are deprived of it." Hearing this, the Shah[RZ] cast his glance at him. The questioner fell down and the Shah[RZ] went away. When he recovered, the brothers asked him, "What happened?" He said, "Our objective is achieved. What I saw is that the Shah[RZ] took me along with him to the worlds of Angels, Omnipotence and Divinity (*Malakut, Jabarut* and *Lahut*) and showed them to me."

504. Somebody asked Imām Mahdi[AS], "How is cursing Satan?" The Imām[AS] said, "Allah and the angels curse him. He becomes happy at your cursing him. He makes you forget the remembrance of Allah."

505. Imām Mahdi[AS] has said, "Give tithe (*ushr*) of whatever Allah gives you, whether it is in a large or small quantity. If it is too little, give a part of it to the ants."

506. Imām Mahdi[AS] supplicated Allah Most High, "Keep the secrets of the group of this servant hidden. Do not manifest it. Nobody should know the secrets of this group in this world." Allah has accepted that supplication. Hence, the members of this group do not perform any miracles.

507. There was great distress for Bandagi Miyan Shah Nemat RZ in the company of Imām Mahdi AS. His pajama had a number of patches. A lump of clay (*dhela*) got lost in one of the patches.

508. Bandagi Miyan Shah Dilawar RZ is narrated to have said, "A thought occurred to me that Prophet Esa AS should meet me. I saw in a dream that Imām Mahdi AS and his companions came and then went away. I was standing at the same place. Then, Imām Mahdi AS sent Miyan Nemat RZ and Miyan Shah Nizam RZ to bring me. The Imām AS said, "Allah Most High does not allow the wishes of his servant to be lost. Our people will meet Prophet Esa AS. The bounty of this servant (*banda*) of Allah will continue to flow till the Day of Resurrection."

509. Imām Mahdi AS used to sit in *I'tikaf* (retirement for prayers in a mosque) during the last ten days of the month of Ramazan. And all the companions of the Imām AS have also followed this practice.

510. There was a *Jami' Masjid* in Jalore. Bandagi Miyan Shah Nemat RZ sat in *I'tikaf* in that mosque.

511. There is a *Jami' Masjid* in the Jalore Fort. Bandagi Malik Ilahdad RZ used to sit in *I'tikaf* in that mosque many times. He continued this practice for long.

512. A king is narrated to have asked Bandagi Miyan Shah Nemat RZ at Chapaner (in Gujarat) to recite something and blow and charm (breathe out) (*phunk marna*) his neck, which had a sprain. The Shah RZ said, "We do not know reciting and charming. I will give you *paskhurda* (sanctified left-over) if you like. The cure is from Allah." The king took the *paskhurda*, applied to his neck and was cured.

513. Bandagi Miyan Shah Nemat RZ was going to Deccan from Gujarat. On the way they had to cross a river in floods. All the people could not cross the river. The Shah RZ said, "*Bismillah…*" and stepped into the flooded river and stood when water reached his

waist He made a gesture with his finger pointing it at the flooding water. The water stopped and the way was clear for the people to cross. The Shah[RZ] asked all his companions to cross the river. All of them crossed the river. After that, the Shah[RZ] came out of the river. The flood surged again.

514. Somebody came to Bandagi Miyan Shah Nizam[RZ] and said a worm had entered his ear. He was in great pain. The Shah[RZ] gave him *paskhurda* (sanctified leftover water). The worm came out of the ear.

515. Bandagi Miyan Shah Nizam[RA] went into a place of worship. There was a stone idol. He saw that all the people were concentrating on (or worshipping) the idol. He made a gesture pointing at the idol. The idol became pure gold. The people broke the idol into pieces. The Shah[RZ] gestured again towards the idol. Again the idol became that of the stone.

516. Bandagi Miyan Shah Nizam[RZ] went in to the forest. (At the time of his going) people used to see him and say in a loud voice, "Prophet of Allah is going." All the people directed their attention to him.

517. Bandagi Miyan Shah Nizam[RZ] told an idol, "Bring water." The idol brought the water. Then the Shah[RZ] said, "Stop it." It stopped.

518. Bandagi Miyan Shah Nizam[RZ] went to Mount Abu. A brother asked the Shah[RZ], "Who is called perfect (*kamil*)." The Shah[RZ] said, "Perfect is one on whose command even the mountains move." Mount Abu started to move at that moment. The Shah[RZ] said, "Stop. We were just talking. We did not ask you to move." The mountain stopped.

519. Bandagi Miyan Shah Dilawar[RZ] is narrated to have said, "If you have the strength to remain hungry for three days, do not eat and feed the children, because they do not know *tawakkul* (trust in

and dependence on Allah). The children, the guests and the animals do not know *tawakkul*."

520. When Imām Mahdi[AS] came near the village of Patan, he said, "The fragrance of Faith (*imān*) is prevalent (*aati hai*) here.

521. Bandagi Miyan Shah Nemat[RZ] was expelled (*ikhraj*) from Chapaner (Gujarat). Bandagi Miyan Shah Nizam[RZ] came out of his *dā'ira* on his own and said. "The emulation of his brother is necessary (*lazim*) on this servant of Allah."

522. While Imām Mahdi[AS] was nearing Khorasan in his journey, a *majzub* (a person deeply absorbed in divine ecstasy) came to him and reposed faith in him. He affirmed the Imām's claim to be Mahdi as true. He had made a hole in his nose and put a rope in it. The Imām[AS] asked him, "What is this rope for?" The *majzub* said, "Allah told me, 'You are my quadruped.' Hence, I have put a rope in my nose." Imām Mahdi[AS] said, "This work is useless. Allah's command is *deen* (religion). Confine your *z̲āt* to (religion)." The *majzub* removed the rope from his nose. Then he asked Imām Mahdi[AS], "Nothing is concealed from Imām Mahdi al-Mauood[AS]. Please explain the *z̲āt* of Allah." The Imām[AS] said, "The *z̲āt* of Allah cannot be explained. Only His attributes (*sifat*) can be explained. But I will explain the taste of the Vision (*binai*) of Allah. A person is made to roam all over the world with a rope in his nose and then he is given the vision of Allah through the eye of a needle, he would get so great a relief, comfort and pleasure (*rahat*) that he would say, 'Please make us roam for a thousand years more so that I get this *rahat* again.'"

523. Prophet Muhammad[SLM] married a woman. She was not beautiful. He was not happy at seeing her. The prayer call was heard and he went away for the prayers. He did not go to the bride. He also thought of leaving her. The bride came to know of it and lamented overwhelmingly. Allah sent Jibrail[AS] (Gabriel) to tell Prophet Muhammad[SLM], "If you abandon and do not accept this wife because of her ugliness, why should I accept the sinners of your

ummah?" Hence, the Prophet[SLM] did not abandon her. And accepted her.

524. Hazrat Omar[RZ] asked a person to repent (perform *tauba*). The person quoted the Qurān to say, *my Lord is Forgiving, Merciful.*[57] Caliph Omar[RZ] retorted quoting from the Qurān, *Verily, His grip is painfully terrible.*[58] The young man let out a shriek and died. Caliph Omar[RZ] supplicated for his salvation.

525. A neighbour of Imām Azam[RA] fell sick. The Imām[RA] went to his house to enquire about his health and asked him to repent (perform *tauba*). The neighbour repented. He requested the Imām[RA] to supplicate Allah to give him (the neighbour) death. The Imām[RA] supplicated. Allah accepted the Imām's prayers. Immediately, the neighbour died.

526. Imām Azam[RA] asked a young man to repent. The young man said, "Let me eat and drink something before I repent." He was in a dire situation and in trouble. The Imām[RA] told him, "What will you eat and drink now?" The young man immediately repented.

527. Somebody became sick during the period of Prophet Muhammad[SLM]. The Prophet[SLM] went to enquire about his health. The Prophet[SLM] saw that the Angel of Death has come in great anger. Hence, the Prophet[SLM] returned. Somebody told the patient that the Prophet[SLM] had come up to his house and went away. He lamented abundantly. Allah Most High forgave his sins. Allah Most High also commanded the Angel of Death, "Do not punish the patient. I have accepted his *tauba*." Allah Most High also told the Prophet[SLM], "We have forgiven his sins. Now go to him." The Prophet[SLM] came to the patient's house. The Angel of Death dealt with the patient blissfully to death.

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[57] (S. 12: 53 SAL)
[58] (S. 11: 102 SAL)

528. It is narrated that Bandagi Miyan Shah Dilawar[RZ] used to take his footwear in his hands whenever he went home from the *Jamaat Khana* after the *Fajr* prayers as the brothers in the *Jamaat Khana* were engaged in remembrance (*zikr*) of Allah. He used to be so indulgent to the indigents (*fuqara*).

529. Imām Mahdi[AS] is narrated to have said, "Where will Allah go from the presence of His seeker. One should become a seeker (*tālib*). Allah is achieved." That means that Allah is achieved soon if the seeker is true (*sādiq*) and the *murshid* (preceptor) is *kamil* (perfect).

530. Somebody told Imām Mahdi[AS], "I have doubts about affirming (*tasdiq* of) the Imām[AS]." The Imām[AS] said, "Sit in seclusion and remember Allah Most High for a week. You will know what the Truth (Haq) is." When the doubting questioner did as the Imām[AS] had told him. Allah Most High informed him of the Truth. Then he came to the Imām[AS] and said, "It is true that you are the Imām Mahdi al-Mauood[AS]." The subliminal guidance is the bounty of Allah.

531. Bandagi Miyan Shah Dilawar[RZ] came into his house and saw there was *jowari* (a millet). He took a few grains in his hand and started eating. His wife told him, "The meal will be ready presently. Why are you eating *jowari*?" The Shah[RZ] said, "Time will pass in any event, whether it is a good thing or bad. All the things (eaten) become one in the stomach. Only the tongue feels its delicious taste."

532. A woman came to Bandagi Miyan Syed Khundmir[RZ] with a cup of water. Her intention was that the cup should become gold. Bandagi Miyan[RZ] sanctified the water in the cup and gave it to the woman. The cup became gold. Miyan[RZ] heard about her intention and told her, "It is not proper to come to the servants of Allah with such intentions, because you will remain with your *tasdiq* if things go according to your intentions. Otherwise, you will give up *tasdiq*. Finally the loss is yours."

533. Somebody told Imām Mahdi[AS], "(Caliph) Osman[RZ] had abundant wealth." The Imām[AS] said, "Become like Osman[RZ] and keep the wealth. Osman[RZ] spent his wealth in the way of Allah and he himself achieved Allah."

534. When the opponents expelled Imām Mahdi[AS] from his *dā'ira*, he would leave everything that was in the houses of the *dā'ira*. He would not take notice of these things. He used to say, "All this is for the sake of Allah. These servants of Allah had constructed their houses with their labour. Now they left everything that was in the houses. Allah will compensate them for the loss because they have been expelled for the *crime* of their love of Allah."

535. A man went to *Ka'abathullah*, performed the *Hajj* pilgrimage and returned home. Somebody asked him, "You had gone to the House of Allah. What did you bring from there?" He returned (to Makkah) and stood in *Ka'abathullah* and said, "O Allah, save me from the Fire of the Hell." He lamented so abundantly that a piece of paper came into his hand. It was written on the paper, "This (man) is free from the Fire."

536. A man went to the market in *Bait-al-Muqaddas* (in Jerusalem) and saw that various delicacies were being sold. He searched his purse. It was empty. He came into the mosque and said, "O the owner of this house. Send sweets for me. Otherwise, I will break the chandelier (of your house)." He took his staff to execute his threat. A man appeared with a tray of sweets and said, "The Owner of this house has sent sweets for you. Do not break the chandelier."

537. A dervish asked Shaikh Junaid[RA], "What is the remedy for *nafs* (lust)?" The Shaikh[RA] said, "There is medicine." This means, "Oppose the *nafs*."

538. Nobody saw Shaikh Sirri Saqti[RA] lying down on the floor for more than thirty and more years except on his deathbed.

539. Hatim bin Rabi'[RA] constructed a *hujra* (room) on the top of a hill and said his *'isha* (night) and *fajr* (morning) *namāz* with one ablution (*wuẓū*). He used to recite this Verse from Qurān, *O my Lord! Send me back again, that I may do the good that I had failed to do.*[59]

540. An *aulia-Allah* spent ninety years standing. He never sat down. He did this on the plea that "I cannot be able to stand for fifty thousand years on the Day of Resurrection. I will stand in this world so that I could sit there and perform *zikr* (remembrance) of Allah comfortably." The servants of Allah undertook such troubles.

541. Some inmates of the *dā'ira* went outside the *dā'ira* for *zikr*. Imām Mahdi[AS] went there and asked them, "Why did you come here?" They said, "We have come here for *zikr*. The children make noise in the *dā'ira*." The Imām[AS] said, "Their noise is better than (the silence of) this corner." He insistently asked them to return and remain in the *dā'ira* because, "Allah Most High looks after you through the medium of *murshid*."

542. Bandagi Malik Gauhar[RZ] was the *hawaldar* in the house of the king of the East. He left his homeland with the intention of going to *Kaabathulla* (to perform *Haj*). On the way he got the news of the arrival of Imām Mahdi[AS]. He came to the Imām[AS] immediately, performed *hijrat* (migration) and remained in the company of the Imām[AS]. Gauhar[RZ] is narrated to have two-and-a-half *seers* (about 2.5 kilograms) of *iksir* (an herbal compound said to be capable of converting other metals into gold) in his possession. At that time a *qazi* was in a debate with Imām Mahdi[AS]. After the debate was over, Gauhar[RZ] offered to raise an army of 12,000 men with all the arms and ammunition in six months, if permitted. The Imām[AS] asked him how he would do it. Gauhar[RZ] said he had *iksir* in his possession. The Imām[AS] asked him to bring it. When it was brought, the Imām[AS] asked him, "What would you do if this *iksir* is spent." Gauhar[RZ] said,

[59] (S. 23: 99 and 100 SAL)

"I can prepare that much *iksir* in one week. The Imām[AS] said, "You had brought your *buth* (idol) with you." The Imām[AS] ordered, "Drag him and throw him out of the *dā'ira*." When he was thrown out, Gauhar[RZ] was lying in the forest adjacent to the *dā'ira* for three days crying and lamenting. Somebody asked him to say his daily prayers under the prevailing circumstances. Gauhar[RZ] said, "I am away from Allah Most High. Whose prayers (*namāz*) shall I say?" This information reached Imām Mahdi[AS]. Imām Mahdi[AS] said, "Throw the *iksir* in the well and then bring him here, if he wants to return." The orders of the Imām[AS] were carried out. The *iksir* was thrown into the well. While throwing the *iksir* into the well, some of its particles had fallen on the side (*kinara*) of the well. Miyan Syed Salamullah[RZ] collected these particles to test (if the *iksir* was genuine). He heated the metal jug lying in his house and applied the *iksir* on that jug. The jug became of pure gold. Later, Miyan Salamullah[RZ], ashamed of his act, came to Imām Mahdi[AS] and confessed, "O my lord! I have committed a mistake." "What mistake," asked the Imām[AS]. (Miyan Salamullah[RZ] narrated the episode.) The Imām[AS] asked him to distribute it (the proceeds of the golden jug) as *sawaiyat*. But he said that Miyan Salamullah[RZ] should not take his share of the *sawaiyat*. The orders of the Imām[AS] were carried out.

543. Imām Mahdi[AS] is narrated to have announced in a loud voice that there was *ijma'* work. All the brothers stood up and joined the work. But one of the brothers who was sitting on the *saf* (prayer mat) did not join the *ijma'*. The Imām[AS] told him, "Get up, you hypocrite (*munafiq*)." It meant the person concerned was expelled from the *ijma'*.

544. It is narrated that when the night fell, Bandagi Miyan Shah Dilawar[RZ] used to go to the *hujras* (rooms) of the seekers of Allah and tell the inmates, "Remember Allah profusely because the world is bound to perish. The advantage in your coming to this world is that you can remember Allah day and night. Otherwise, there is no use."

545. A *hadis-e-qudsi* is narrated to say, "The son of Adam sins, but does not repent. He persistently sins. Then the angels fabricate a rope of his sins. They make a hole in his nose and put that rope in the hole of his nose. They give the rope in the hands of the Satan, who pulls him towards sins. The angels of mercy go to him. But Satan pulls him towards Hell. The person dies persistently sinning and goes into the Hell."

546. It is narrated that the time from the *'Asr* to *'Isha* and from late night till morning is the time of *rahmat* (Divine Mercy). No saint (*vali*) or the followers of a prophet were exempted. The Paradise announces and Allah commands the angels, "See, what the Paradise is announcing." The angels ask the Paradise, "What are you saying?" The Paradise replies, "The people who are now in the remembrance of Allah are those who are to live in me. Tell Allah to hand them over to me." Allah commands the angels, "Go and see in the world who are in Our remembrance. Write down their names and bring it (the list) to Us. The angels come into the world and write down the names of the slaves of Allah who are in His remembrance. They take this list to Allah. Then Allah commands, "Tell Paradise that these people will come to you. I will send them to you when I take them away from the world."

547. It is narrated that no saint or prophet or his followers were exempted from remembering Allah during these two times. That means the time from *'Asr* to *'Isha* and from late night to one *pahr* after morning. This is the time of Divine Mercy. The Hell cries out. Allah asks. "What is this noise the Hell is making?" The angels ask the Hell, "What do you want?" The Hell replies, "Give me the people who are to come to me." The angels tell Allah, "The Hell demands the people who are to go it." Allah commands the angels, "Go to the world and see who have forgotten Us, who do not remember Us, who have become negligent and are indulging in the world. Write down their names and bring Us (the list)." The angels come and see who are neglecting the remembrance of Allah and are busy with the world. They write down the names of such persons

and go to Allah. Allah tells them, "Tell the Hell, 'These are the people who are to come to you. I will send them to you after their death.'" It is then that the Hell becomes silent.

548. Some people will be born on the Day of Resurrection and Allah will command them to go to Hell. They will say, "What sin have we committed?" Allah will command the angels, "Show them the world." When the world is shown to them, they will do what has been forbidden and did not do what they had been asked to do. Then Allah will command the angels, "Throw them into the Hell because they did not obey Our commands and abstain from what we had prohibited."

549. Imām Mahdi^AS is narrated to have said, "Allah has greatly praised the Paradise and the houris (virgins of Paradise). Those who were men demanded it and met them. But the desire (for Paradise and houris) did not kindle in the hearts of those who were not men. They were *'innin* (impotent). How can the desire be kindled in their hearts? If you begin to praise the beauty of a woman in front of an impotent person, he will not desire her. Prophet Muhamad^SLM has said, "The seeker of the world is impotent, the seeker of the Hereafter is a woman and the seeker of Allah is a man."

550. Bandagi Miyan Shah Dilawar^RZ went into the august Presence of Allah Most High. Allah told him, "We have made Miran Syed Mahmood^RZ a *Siddiq,* We have kept the attribute of *qaatalu wa qutilu*[60] (fought and fallen) on Miyan Syed Khundmir^RZ. We have given Miyan Nemat^RZ three eminences *(buzurgian---Sar-andaz, Janbaz and Sarfaraz).* We have given the attribute of being in Our Perpetual Presence *(hamesha-huzuri)* to Miyan Nizam^RZ." Miyan Dilawar^RZ said, "O Allah, You are all Powerful, Merciful and Magnanimous."

[60] (S. 3: 195 SAL)

551. Shah Madar[RA] stayed at a place for some days. Many people joined him there. Even the king expressed his desire to meet him. The king told Shah Madar[RA] something like this; "People have started worshipping you instead of God." Immediately, Shah Madar[RA] left that place and went to some other place. The companions narrated this incident before Imām Mahdi[AS]. The Imām[AS] said, "This is what is required of a *faqir* (indigent). He was a man."

552. Somebody told Imām Mahdi[AS], "There is great difficulty for the brothers. There is nothing to eat." The Imām[AS] said, "Allah's *faqirs* eat *khudi* (*self*)."

553. If somebody were to bring the footwear of Imām Mahdi[AS] and place it before him. He would pick it up and throw it at some distance. Then he would go where the footwear was and wear it. The Imām[AS] would say, "Mahdi has not come to make others lift his footwear. Mahdi's arrival is for reaching the seekers to Allah."

554. It is narrated that Imām Mahdi[AS] was in his *namāz*. A brother came hastily running. Imām Mahdi[AS] rebuked him severely and said, "Why did you not come slowly? There would have been no distraction for the brothers."

555. It is narrated that Imām Mahdi[AS] used to go to the *hujras* of the seekers of Allah. He would be happy if he found them in the (*zikr* of) *Haq*. If he found them sleeping, he would take his ear to the nose of the seeker. He would be pleased if he found their breath running with continuing *zikr*. Otherwise, he would wake them up and advise them, "Get up and perform *zikr* of Allah Most High. This is not the place for sleeping." The Imām[AS] strictly enjoined on the seekers to remain in *zikr* all through day and night.

556. The opponents of Imām Mahdi[AS] got hold of Miyan Abdul Majeed Nuri[RZ] and started beating him. The Miyan[RZ] said, … *Those*

who do not judge by what Allah hath sent down are indeed transgressors.[61] *And whoso do not judge by what Allah hath sent down, they are indeed rebels.*[62] *Those who do not judge by what Allah hath revealed---they are indeed reprobates.*[63] Miyan Nuri[RZ] said nothing else.

557. It is narrated that Imām Mahdi[AS] would cause the birds to fly from the trees because their chirping would distract the attention of the brothers who used to be in the *zikr* of Allah.

558. Bandagi Miyan Shah Dilawar[RZ] went into a forest. There was a grave on the path. Allah commanded, "You come and stand on this grave so that the dust from your footwear falls on the grave. Then I will save him from the retribution." The Shah[RZ] did as commanded. Allah Most High blessed the person in the grave with salvation.

559. Imām Mahdi[AS] is narrated to have said, "The migrants and the brothers of this servant (of Allah) are of three kinds: (a) *nafs-e-huzur,* (b) *hal-e-huzur* and (c) *waqt-e-huzur*. Bandagi Miyan Shah Dilawar[RZ] has explained these terms. He said, "The *nafs-e-huzur* are the respected companions. There is no separation for them (from Allah) even for a split second. Some of them are *hal-e-huzur*. They are great companions. They come in the presence of Allah when they are in divine ecstasy. Some are *waqt-e-huzur*. These are the common companions of Imām Mahdi[AS]. They come into the divine Presence when there is a time for it."

560. Miyan Abdul Karim[RZ] narrates that one day a thought occurred to Bandagi Miyan Shah Dilawar[RZ], "Ram and Lachman (also spelt Lakshman) were great young men and they performed great religious exercises. What could be their condition now?" Allah

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[61] (S. 5: 45 SAL)
[62] (S. 5: 44 SAL)
[63] (S. 5: 47 SAL)

commanded the angels, "Our servant has remembered them. Take them to his presence." The angels took Ram, Lachman and Sita in steel chains in the presence of Bandagi Miyan Shah Dilawar[RZ]. "Look at them," said an unknown voice. The Shah[RZ] saw that hefty young men were standing before him. "What is your condition?" the Shah[RZ] asked them. They said, "Our objective was not God. We did all our religious exercises for the sake of the world. All the people worshipped us. We liked it. Hence, We are subjected to this retribution." Then the angels took them back into the Hell.

561. Imām Mahdi[AS] has issued these four commands in respect of *imān*: "One should see Allah by the physical eyes (*sar-ki-aankh*), the eye of the heart, or in a dream. Otherwise, one would not be a *mumin,* except a true seeker (*tālib-e-sādiq*)."

562. Imām Mahdi[AS] is narrated to have said, "A well too becomes empty by drinking."

563. Imām Mahdi[AS] is narrated to have said, "A person who sits in *gosha* (seclusion) dies before his death. One who goes from door to door grazes like an animal."

564. Imām Mahdi[AS] is narrated to have said, "If a person has a small bowl made of one *tola* (about 12 grams) of copper in his house, he does not sell it to eat some food and remains hungry, his starvation is like the hunger of a dog."

565. Imām Mahdi[AS] is narrated to have said, "A person, who has renounced the world, is steadfast among the *fuqara,* is courageous at times and without courage at other times among the *fuqara* at the time of distress *(iztirar)*, lives with comfort and ease among the *fuqara*, sees burning fire outside the *dā'ira*, does not go outside the *dā'ira,* dies at the last moment among the *fuqara, fuqara* of the *dā'ira* say his funeral prayers and give him a handful of mud (*musht-e-khak)*, finally achieves salvation from the fire of Hell." **QUARTET:** *I do not give you the world, because there is wretchedness for you in it;/The two worlds*

and the angels are equal to one breath of your lamentation,/You perform thousands of supplications and I do not accept and answer them,/Your accepted lamentation is that which your immanence reaches your objective.

566. Imām Mahdi[AS] is narrated to have said, "Perishing (*fana*) has three ranks: *nafs-fana, tan-fana* and *dil-fana* (perishing of lust, body and heart). But the soul is everlasting (*baqa*). How do you differentiate between *fana-e-Haq* and *fana-e-bātil* (the True and false perishing)? *Fana-e-Haq* is that where you face distress, difficulty and torture (*iztirar, taklif and eza)*. All the people of the world trouble you. In this event, the Truth comes into view and you think that the torture is from Allah. You should not incline towards things other than Allah. The desire for the Truth should be more. This is the sign of perishing in the Truth. But false perishing is that where no thought occurs in the heart or mind but greed increases. This is *fana-e-bātil*."

567. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "We became Muslims after Imām Mahdi[AS]."[64]

568. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "Our condition after the death of Imām Mahdi[AS] has become like the nose of a leper. It diminishes everyday. This is so because we are obsessed with *qital* (battle)."

569. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "The retribution is less if a *kāfir* dies in penury because he has enjoyed less pleasure of the world. The retribution is more if the *kāfir* dies wealthy as he has enjoyed more pleasures of the world."

570. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "If a *tarik-e-dunyā* (one who has renounced the world) goes from a place of *aaliat* (excellence) to another *dā'ira* for the sake of bread, he would

[64] It means that we were invisible like the stars in the presence of the sun. It is only after the demise of the Imām[AS] that our Islam became manifested.

not get any share of the *deen* (religion). And this going is not for the sake of Allah."

571. Imām Mahdi^AS was sitting at a place. A big snake came. The Imām^AS extended his leg towards it and said, "Do what Allah wills." The snake came nearer, rolled on the feet of the Imām^AS and went away as a snake had done when it came to meet Prophet Muhammad^SLM.

572. A dervish used to give whatever was left after his meals to a dog; he would not give it to the members of his family. Somebody asked him why he did so. "Yes," he said. "These people are not my family members. They are my enemies. They prevent the religion of Allah. There is no divine reward (*sawab*) in giving anything to them. Hence, I give it to the dog."

573. Imām Mahdi^AS is narrated to have said, "This *banda* (servant) perfectly follows in the footsteps of Prophet Muhammad^SLM."

574. Some people told Imām Mahdi^AS, "We renounce the world." The Imām^AS said, "Follow and act according to what I say. Eat chicken. Wear good clothes and sleep on (luxurious) beds. But do not demand. Give your heart to Allah." They asked, "How can this be done?" The Imām^AS said, "That is your business." After this they renounced the world and remained in the august company of the Imām^AS.

575. Imām Mahdi^AS is narrated to have said, "Achieve at least a semblance of the Divine Vision so that you get some benefit."

576. Imām Mahdi^AS is narrated to have said, "Those who are ours will not die blind (*nabina*)."[65]

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[65] That is without seeing Allah.

577. Imām Mahdi[AS] is narrated to have said, "O Allah, "If You bless to the extent of a grain of barley, (one) would live. But if You do justice to the extent of a hair, (one) would die."

578. Imām Mahdi[AS] is narrated to have said, "If one is blessed with the desire for Divine Vision, he is blessed. If one is not given the desire for Vision, he is not given."

579. It is narrated that a *vali* was very judicious. He supplicated Allah, "O Allah, please do justice if we have done some wrong (*zaif amal*)." An unknown voice said, "We have done justice." All of a sudden the *vali* realized that his hands and legs were tied stringently. The *vali* asked, "What is this?" A Voice from Allah said, "You had gone into a forest. You broke the limbs of a locust and made an animal eat it. Hence, We have done justice." The *vali* repented then and got relief.

580. Imām Mahdi[AS] gave religious instruction (*talqin*) to some of the *muhajirin* (migrant-companions) in his day. Some of them achieved their objective in three breaths. Some others took three hours. Yet others took nine hours to achieve their objective. Some others took three days, and some other took three months. In these days, if one achieves his objective in three years, it would be the person whom Allah wishes to bless. Prophet Muhammad[SLM] has said that one or two years are required to learn.

581. Imām Mahdi[AS] is narrated to have said in Gojri dialect, "One is *pooth*, or a person who is below his father in his rank. The second is *pootha* who is equal to his father in his rank. And the third is *puthinder,* who excels his father in rank." At that time, somebody said, "Hazrat Mahdi[AS] is *puthinder*." Bandagi Miyan Syed Salamullah[RZ] rebuked him severely using some harsh words. The Imām[AS] said, "That was the appropriate reply. He is the kind of a father, for whom it was impossible to have a son. How would he have a *puthinder?* This servant (*banda*) of Allah is the perfect emulator of

Prophet Muhammad[SLM]. (It means that 'I am the successor of the Prophet[SLM]).'"

582. A person asked Bayazid Bistami[RA], "Are you a man?" Bistami[RA] said, "I will tell you at the time of death." When the time of his death arrived, the same person came and asked the same question. Bistami[RA] said, "I go after becoming a man." "Why did you not say so at that time," asked the questioner. Bistami[RA] said, "A person who braves enemies like n*afs*, Satan, world and the people, wins his faith (*imān*) and remains steadfast to the end, is a man. How could I say it at that time?"

583. Bandagi Miyan Malikji[RZ] has said, "The person who explains Qurān should have these four attributes in him. They are: (1) His eye should be free from greed; (2) His tongue should be free from desire; (3) His legs should abhor going to the door of other than Allah (*ghairullah*); and (4) He should say only what Allah, Prophet[SLM] and Imām Mahdi[AS] have said. He should not say more or less than what they have already said. If he does not possess these attributes, he would be caught before Allah."

584. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "If a person who cannot resolve his problems with the help of Allah Most High, Prophet Muhammad[SLM] and Imām Mahdi[AS], explains Qurān, he is oppressing his *nafs* and will be accountable before Allah."

585. Somebody asked Bandagi Miyan Syed Khundmir[RZ], "What kind of a person is permitted to explain Qurān?" The Miyan[RZ] said, "There is no harm in explaining Qurān for a person who has this attribute in him. He can explain it. The attribute is that he washes his eye of greed."

586. Imām Mahdi[AS] is narrated to have said, "A person who has these six attributes should explain the Qurān. Three of them are manifest and three are subliminal (*bāṭini*). The manifest three are

these: First, he should have trust in Allah, Secondly, he should not go to the house of a seeker of the world and, thirdly, he should spend the thing sent by Allah in the way of Allah. The three subliminal attributes are: he should see Allah by physical eyes (*sar-ki-aankh),* secondly, he should tell of the condition of the deceased if one dies and, thirdly, gold and mud should be equal in his estimation. If a person does not possess these six attributes, he is not permitted to explain the Qurān."

587. Bandagi Miyan Shah Nizam[RZ] is narrated to have told his sons, "Be a servant, not a master." In Gojri dialect, he said like this, "*Ghulam ban, miyan mat ban.*"

588. Bandagi Miyan Shah Dilawar[RZ] is narrated to have said, "Brothers call us *miyan* (master), but even now we are as we were in the presence of Imām Mahdi[AS]."

589. Imām Mahdi[AS] is narrated to have said, "There are two houses for a person. One is of gold and the other is of mud. He says that he would give the house of gold with all the paraphernalia and would not grant the mud house. But a wise man is he who gives away the gold house and keeps the mud house. Heaven and the world are both from Allah. Give up the worldly belongings. Take to Paradise because in reality, Paradise is the house of gold, and the world is the perishing (*fana*) house."

590. Imām Mahdi[AS] is narrated to have said, "Mahdi's *dā'ira* will have all the three groups as there were in the *dā'ira* of Prophet Muhammad[SLM]: *mumin, munafiq* and *kāfir* (the believers, the hypocrites and the infidels). But Allah will not allow the hypocrites and the infidels to die in the *dā'ira* of Imām Mahdi[AS]." Hence, we should be very careful.

591. Imām Mahdi[AS] is narrated to have said, "Give your heart to Allah, and then do what you like."

592. Bandagi Miyan Syed Khundmir RZ saw a reverie (*muamila*) and came out of his house crying and lamenting. The brothers asked him for the reason for it. The Miyan RZ said, "I saw (in the reverie) the *murshids* of the last era, with chains round their necks and shackles on their hands and feet. The angels were taking them towards the Hell, because they sat in the seat of Prophet Muhammad SLM and Imām Mahdi AS between the 'Asr and Maghrib prayers and explained the Qurān, instructed on performing the *zikr*, distributed *paskhurda* and *sawaiyat*. For this, they had obtained the permission neither from Prophet Muhammad SLM nor from Imām Mahdi AS nor from their *murshid*. They had done all this for their *nafs*, pomp and pageantry and self-aggrendisement. The condition of the *murshids* of the last era would be like this on the Day of Resurrection."

593. Bandagi Miyan Shah Nemat RZ too is narrated to have seen similar reveries. He said, "I was shown the *murshids* of the last era. They are subjected to retributions of this kind. They should not be eager of being *murshids*. They should remain in the company of ten *fuqara* who are on the objective of Imām Mahdi AS (the Vision of Allah). If they practised *murshidi* after remaining in the company of *murshids*, it is good. Otherwise, it is no use. If there is no benefit of religion from a person, all the seekers of Allah should abstain from the company, *dogana* and handful of mud (*musht-e-khak)* of such a person. There is no use of such things from such a person."

594. Bandagi Miyan Syed Shihabuddin RZ is narrated to have said, "I am shown the *murshids* of the last era. They are tied to the pillars of the Hell. Scissors of fire are cutting their tongues. The reason for this retribution is that they advised good deeds to others while they themselves did not act according to what they had advised others."

595. Bandagi Miyan Shah Dilawar RZ is narrated to have said, "The soil of both Bhilot and Borkheda desires that this servant (of Allah) be buried there. Allah knows whose desire will be fulfilled." Later, the Shah RZ died and was laid to eternal rest at Borkheda.

596. Somebody told Bandagi Miyan Malikji[RZ], "These *fuqara* are men of the heart (*ahl-e-dil*)." Bandagi Miyan Malikji[RZ] said, "They are not *ahl-e-dil*. *Ahl-Allah* (men of Allah) live in the *dā'ira*. The ranks of *ahl-e-dil* are lower. The ranks of *Ahl-Allah* are exalted. Allah Most High has given this information, …*And enjoined on them a self-restraint worthy of them and befitting: and Allah knoweth all things.*[66]

597. Somebody asked a *vali*, "I worship very much but I see nothing." The v*ali* said, "Understand that Allah helps you. Spend your life carefully. Do not abandon good deeds. Allah will give *kashaish* (opening)."

598. Prophet Muhammad[SLM] is narrated to have said, "O Omar, the people of the manifest knowledge (*zāhiri ilm*) say their *namāz*. Know that their heart wanders wherever it likes. They become entangled in the worldly thoughts. The person, who becomes the slave of his *nafs*, cannot get rid of that idolatry. They become strangely misled. This kind of misleading too is idolatry. They are indulging in idolatry. They are strangely blind and ashamed. What gain do these people get when they think of things other than Allah? Do not consider their *namāz* as *namāz*, because the movements of *namāz* are standing, reciting Qurān, praising Allah, kneeling and prostration. But the thoughts of *I* and *You* vitiate the *namāz*."

599. Imām Mahdi[AS] is narrated to have said, "Fear the retribution of Allah. You cannot tolerate keeping your finger on the flame of a candle. How can you tolerate the Fire of Hell?"

600. The companions told Imām Mahdi[AS], "People make fun of us and say that we are the seekers of *khudi* (self), when we go into the city." The Imām[AS] told them, "You retort by saying that *khudi* is our seeker."

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66 (S. 48: 26 SAL)

601. It is narrated that Bandagi Miyan Shah Nemat[RZ] was in Jalore. Miyan Waziruddin came to Jalore from Gujarat. The Shah[RZ] got the information of his arrival. At that time he was rubbing oil in his hair. He came out of the house in the same condition and met the Miyan.

602. Bandagi Miyan Shah Nemat[RZ] is narrated to have said, "The person, who hosts this *banda*, does not do so for the sake of Allah. He does it to please me. But the person, who hosts the *fuqara*, does it for the sake of Allah, because this *banda* eats at home."

603. Bandagi Miran Syed Mahmood[RZ] is narrated to have told his wife, Bibi Kad Bano[RZ], to go to the *hujra* of Bandagi Miyan Shah Dilawar[RZ] early in the morning. "Allah's Mercy descends there. You to will get a share."

604. A scholar came to meet Bandagi Miyan Shah Dilawar[RZ]. The Shah[RZ] said, "How do you explain this Qurānic Verse, *And when the night spread its darkness over him, hew beheld a star. Said he, "This is my Lord;" but when it set, he said, "I love not the things that set."*[67] The scholar said that seeing the star, sun and moon, Prophet Ibrahim[AS] said, "These are like our Lord." The Shah[RZ] asked, "Is it in consonance with the glory (*shan*) of Prophet Ibahim[AS] to call the star, the sun and the moon as 'our Lord.' The scholar said, "May your eminence explain it." The Shah[RZ] said, "Ibrahim[AS] suspected the Vision of Allah on the star, the sun and the moon. But when he envisioned *innii bariiiun*[68], Prophet Ibrahim[AS] said, "*I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah).*[69] The scholar said, "This knowledge is… *'alla-manii Rabii*[70] (that which

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[67] (S. 6: 76 SAL)
[68] (S. 6: 78 SAL) It means, 'I dissociate myself from you in joining others with Allah.'
[69] (S. 11: 54 MMP)
[70] (S. 12: 37 MMP)

my Lord hath taught me). It is not from books or taught by human beings."

605. The mullās are narrated to have told Imām Mahdi[AS], "You decoy our *murids* (disciples) and make them your disciples." The Imām[AS] replied, "What does the *Shari'at* say? A person married his daughter to an impotent person. He did not know the truth. Later, it came to be known that the groom was impotent. Do they separate them or not? You purchase some things believing them to be good. Later, you realize that the things purchased were defective. Do you return them or not. The objective of the religion too is the same."

606. Allah Most High had sent a pair of pajamas to Imām Mahdi[AS]. It was longer than necessary. Somebody told the Imām[as] that the pajamas should be above the ankle joint according to *sunnat*." The Imām[AS] got a large part of the pajamas cut. His emulation of Prophet Muhammad[SLM] was perfect. It means that the Imām[AS] emulated the practice of Prophet Muhammad[SLM] in *qaul, fel* and *hal* (word, deed and condition).

607. Imām Mahdi[AS] is narrated to have said. "He, who has recognized Allah, does not need asking."

608. A scholar came to meet Bandagi Miyan Malikji[RZ]. The Miyan[RZ] asked him, "Do you know reciting *Aamantu billah…*" The scholar said, "Yes." Miyan[RZ] said, "Recite it." The scholar recited it. The Miyan[RZ] asked, "Do you repose faith (*imān*) on all these points?" The scholar replied in the affirmative. The Miyan[RZ] asked, "Have you reposed faith on the reality (*haqiqat*) or the manifest (*majaz*)?" The scholar kept quiet. The Miyan[RZ] said, "*Haqiqat* means deeds. You should practise. You should see what you have reposed your faith on. In other words one who sees Allah Most High is a *mumin*. Otherwise, if he continues and does not perform deeds, he would not be a seer (*bina*). In respect of such a person, Allah says in Qurān, *And he who has been blind here (to Truth), shall be blind in the Hereafter and*

far away from the right path.[71] The person who has not seen Allah Most High in this world will not be a *mumin* (believer).

609. Somebody asked Imām Mahdi[AS], "Unity (*yaganagi*) is better or dualism (*dui*)?" The Imām[AS] said, "*Dualism* is better. Because one can understand *Unity* by *dualism*. Had there been no *dualism*, none would have recognized *Unity*."

610. Bandagi Miyan Shah Nemat[RZ] is narrated to have said, "The seeker of Allah wants that there should be no separation even for a moment. But it is good for the seeker that there is separation at times and union at times. Perpetual union too is not good and perpetual separation too, God forbid, is not good."

611. A person is narrated to have visited forty *hujras* (rooms) of the *fuqara* with loaves of bread. None accepted them. They all said, "We have the strength to starve. Give the bread to some other brother." They were all the seekers of Allah. There was sincerity among them because there is gain in sincerity. Allah says in Qurān, *The believers are after all brethren unto one another…*[72]

612. There was a woman in the *dā'ira* of Bandagi Miyan Syed Khundmir[RZ]. She was in great distress (*iztirar*). She made one of her two children sleep in front of her and the other behind her. She slept between them. Later in the night, one of the children died. There was perfect (*kamil*) woman in the *dā'ira*. She heard an unknown voice, "Serve food to Us." She was perplexed. Then again the unknown voice said, "So-and-so is in great distress. Feed her and that food reaches Us." The perfect woman took some food and a lamp and went to the woman in distress. She saw that one child had died and the other had become very weak. The surviving child was

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[71] (S. 17: 72 SAL)
[72] (S. 49: 10 SAL)

fed and the other was buried.. The seekers of Allah were such people.

613. Somebody asked Imām Mahdi[AS], "Is the faith (*imān*) perfect of the people who have affirmed Imām Mahdi[AS]?" Imām Mahdi[AS] replied, "The *Iman* of the companions of Prophet Muhammad[SLM] was perfect. A new *Shari'at* had been revealed (and enforced). The *Qiblah* had been changed. Some people had become apostate. All the companions had worked in opposition to their *nafs* (self, lust) and, thus had increased their faith in affirmation (*tasdiq*) of the Prophet[SLM]." Then the Imām[AS] said, "What new thing has this servant (*banda*) brought in the *Shari'at* that these people find difficult to follow? This servant is the perfect follower of the *Shari'at*. Is there any difficulty for them in affirming (*tasdiq*) me."

614. Imām Mahdi[AS] is narrated to have said, "The person, who remains away from his wife and children for one day or three days due to distress (*iztirar*) or (physical) weakness, is a seeker of the world."

615. Imām Mahdi[AS] is narrated to have said, "The person of high courage is one who instantly eats the thing sent by Allah and spends it in the way of Allah. The person of low courage is one who eats piecemeal the thing sent by Allah, because his *nafs* is weak. Hence, he uses his wisdom (*hikmat*) to know the path of Allah."

616. Imām Mahdi[AS] is narrated to have said, "A *mutawakkil* (person trusting in Allah) is one who eats what Allah gives him and does not store it for the morrow."

617. It is narrated that during the reign of Caliph Omar[RZ], a brother used to come for his *namāz* after every other brother had come. He would hurry back home after the *namāz* before everybody else. One day Omar[RZ] accosted him on the way and asked him why he did like that. The brother said, "Do not ask me." Omar[RZ] insisted and persuaded him to explain. The brother said, "We have only one

piece of cloth between me and my wife. When my wife sits at home without clothes, I wear the piece of cloth and come for *namāz* and return hurriedly to give the piece of cloth to my wife, who goes for her *namāz*." Omar[RZ] was in tears hearing this. He sent a camel-load of food grains, some clothes and some gold coins. The woman said, "We were in difficulties for such a long time. Omar[RZ] did not send us anything. Now that you have told him about our troubles, he has sent us this." Her husband told her, "I said it under great compulsion." The woman said, "Send back all these things to Omar[RZ]. Do as I ask you to do." The husband accepted her advice. Then the woman said, "Now that you have returned all the things, say our funeral prayers along with me. He did as told. The woman supplicated, "O Allah, Allow us to submit to Your will. Our condition was not known to anybody. But now it has come to be known. Give us death." Both were in prostration (*sajda*). They died. They were such seekers of Allah.

618. It is narrated that for intercession (*shafa't*), one should first see the body of the dead person to ascertain its condition. If the body and the face are black and the eye is green, it is obvious that the person has died faithless (*be-imān*). Intercession is not accepted for him. But if there is whiteness to the extent of a sesame grain (*til*) on the forehead or it becomes known that there is whiteness to that extent on any part of the body, it means that his faith is surviving. And intercession too survives. That whiteness benefits.

619. It is narrated that Caliph Omar[RZ] asked Prophet Muhammad[SLM], "Where is Allah?" The Prophet[SLM] said, "In the hearts of the slaves of Allah." Omar[RZ] asked again, "Where is heart?" The Prophet[SLM] said, "In the existence of human beings. But the heart is of two kinds ---the manifest and the real. The heart is not the heart that is a piece of flesh, which you know. O Omar[RZ]. The real heart is that which is neither to the left nor to the right, neither up nor down. It is neither far away nor too close. One has to recognize the heart and need steadfastness. It is the guarding the nearness to the Lord of the Worlds, because the heart of the believers is the

Empyrean of Allah." Then Omar^RZ asked, "Who is a *mumin*?" The Prophet^SLM said, "A holy man (*zahid*) is a Muslim and an *'arif* (a devotee possessing the knowledge of God and His kingdom) is a *mumin*.

620. Imām Mahdi^AS is narrated to have said, "A person who practises *rasm* (custom), *'adat* (habit) and *bid'at* (innovation), will not get a share (*bahra*) of the religion (*deen*)."

621. Bandagi Miyan Syed Khundmir^RZ saw in a reverie that there were seven Muzaffars and the hair of their heads were in his hands. He told the details of the reverie to Bandagi Miyan Shah Dilawar^RZ. The Shah^RZ said, "The interpretation of this dream should depend on its meaning. On account of you, seven generations of Muzaffar have been deprived of *imān*. You have to kill and be killed." In *Kalam-e-Qudsi* Allah says, "O Muhammad^SLM, I exist and you exist. And whatever other than you exists, I have created it for you." Prophet Muhammad^SLM said, "O Allah, You exist and I do not exist. And whatever there is other than You, I have left it for You." Prophet Muhammad^SLM told his companions, "You consent to the will of Allah^SLM." The companions said, "Yes. O Messenger of Allah^SLM." The Prophet^SLM said, "Be patient if Allah sends troubles." The companions said, "Yes, O Messenger of Allah^SLM." The Prophet^SLM said, "Be grateful on the bounty of Allah." The companions said, "Yes, O Messenger of Allah^SLM." Prophet Muhammad^SLM said, "You are the true *mumins*. O Friend, this is the position that is called *khalla* or *khullat* (friendship) and that is not the position of worship and slavery (*'ubudiyat*). It is totally the position of friendship. In this position of friendship, the dream is on the religion of Khalilullah. O my friend of my heart. We have talked enough of the friends. But our objective is more than that. Their talk (*baten*) among the members of my *ummah* will be like salt in food. And food without salt does not taste good."

622. Imām Mahdi^AS is narrated to have said, "Both ways it is good for the seeker of Allah. It is good for him if he dies early. If he lives

longer and renounces the life of the world, it is better for him. In Gojri dialect, he said, whether a *mumin* lives or dies, he has *laddus* in both his hands.

623. A seeker of Allah died in the august presence of Imām Mahdi^AS^. The Imām^AS^ said nothing about his ranks. It was the habit of the Imām^AS^ to recount the ranks of the deceased. The companions pointed out that he had not said anything about the deceased. The Imām^AS^ concentrated towards Allah and quoted Allah as saying, "O Syed Muhammad, We have forgiven him for your sake." The Imām^AS^ asked Allah, "What was his sin?" Allah replied, "Whenever he was in distress, his *nafs* would bring a thought into his mind, "Your relatives are worldly people. They did not send you anything." He did not go to them and they did not send him anything. But the thought remained in his mind. He did not repent and perform *tauba*. He died with that thought in his mind. His condition came to this pass on account of his sin. But he was forgiven for your sake." What will happen to others?

624. Bandagi Miyan Syed Khundmir^RZ^ and Bandagi Miyan Shah Nemat^RZ^ went to *Jami' Masjid*. The dress of Bandagi Miyan^RZ^ was long. The Shah^RZ^ pointed out that the dress of Miyan^RZ^ was long. The Miyan^RZ^ said, "Allah had sent it." A person said something unbecoming to the Shah^RZ^ taking sides with the Miyan^RZ^. Miyan^RZ^ took him to task and made him apologise to the Shah^RZ^.

625. Bandagi Miyan Shah Nemat^RZ^ quarreled with many people and went away from the city. Imām Mahdi^AS^ said *namāz* there. His meeting with the Shah^RZ^ came about. The Imām^AS^ performed the initiation (*talqin*) of the Shah^RZ^. The Shah^RZ^ was unconscious for three days. He recovered after that. He repented his quarrels and remained in the august company of the Imām^AS^. Allah Most High made him perfect. He became one of the respected companions of the Imām Mahdi^AS^.

626. Imām Mahdi^AS^ was in journey. One day he was going in front of the companions. He looked for an elevated place and stood there. He looked behind him and saw that the *fuqara* were coming in great trouble and in distress (*iztirar*) with their luggage on their necks. Some of them had their children on their necks. Imām Mahdi^AS^ said, "What has this *banda* taken from them? They are in the company of this *banda* after taking all this trouble. But their objective is Allah. They are coming with me for the sake of Allah." Allah's command arrived, "Take their oath of allegiance. These *fuqara* are accepted at Our door." The Imām^AS^ administered the oath of allegiance. In all, there were 313 *fuqara* with him. The Imām^AS^ was very happy with them all.

627. Bandagi Miyan Syed Khundmir^RZ^ is narrated to have said, "Achieving Allah was easy for this *banda* as he was alone. Otherwise, it would have been very difficult. It is the specialty of the prophets that they had wives and children. They underwent distress, expulsion and troubles. Yet there was no interruption in their remembrance of Allah and their other scores."

628. When Bandagi Miyan Syed Khundmir^RZ^ went into the battlefield, he is narrated to have made a will (*wasiyat*) and advised the members of his household and the sisters of the *dā'ira*, "We have sacrificed ourselves in the way of Allah. If you are imprisoned, be happy and serve them (the captors) well. Do not grieve. All of us will be presented in the august Presence of Allah in this same condition on the Day of Resurrection. Allah will say then, 'Who are they who had caused themselves to be killed in Our path and allowed the members of their house to be imprisoned. Bring them to Us. We will give them our *ẕāt*. We bless them with Our Vision.'" After this, Bandagi Miyan^RZ^ said, "We have made over members of our families to Allah Most High. Allah willing, nobody will ever see even a hair of hers broken. They will not undergo any trouble."

629. Imām Mahdi^AS^ is narrated to have said, "This *banda* has made over the members of his family to Allah Most High."

630. It is narrated that Bandagi Miyan Shah Dilawar^rz came to know of the impending death of Imām Mahdi^AS six months ahead of the day of his demise. He told Imām Mahdi^AS what he had come to know. Imām Mahdi^AS told him, "Yes, it is like that."

631. It is also narrated that three days before the demise of Imām Mahdi^AS, Bandagi Miyan Shah Dilawar^RZ got the information. Again he informed Imām Mahdi^AS, who said, "Yes, it is like what you say. But it will make a great difference for the *fuqara*." After this, Bandagi Miyan Shah Dilawar^RZ told Bandagi Miyan Shah Nizam^RZ about what he had come to know. Shah Nizam^RZ concentrated (on Allah) and realized what was going to happen.

632. Imām Mahdi^AS is narrated to have explained the meaning of the Vision of Allah Most High before Bandagi Miyan Shah Nizam^RZ. Bandagi Miyan Syed Salamullah^RZ told the Imām^AS that he should not have said all this before the Shah^RZ. The Imām^AS replied, "Miyan Nizam^RZ is one who tells the truth (*haq-go*). The Truth is not concealed from a *haq-go*."

633. Bandagi Miyan Shah Nemat^RZ is narrated to have told Imām Mahdi^AS, "This servant (*banda*) sees nothing." The Imām^AS told him, "O Miyan Nemat, Your ability is great. Allah Most High will bless you. A labourer works. If his wages were not given the same evening, he would not come for work the next day. If the person is *buzurg* (respected elderly person) and he is not given his wages, he would not make excuses. He continues to serve. His wages are given in a lump-sum."

634. Imām Mahdi^AS is narrated to have explained a Verse of the Qurān in this manner, "The purport (*murad*) of *saabiquun* is *lahutian* who have reached the *tajalli* (manifestation, brilliance) of the *ẕāt* of Allah. *Sullatum-minal-'awwaliin* (a number of them will be from among

the earliest believers)[73] are those respected people who manifested from the time of *Khatam-al-ambia* (Prophet Muhammad[SLM]) to the time of *Khatal-al-awlia* (Imām Mahdi[AS]).” He said that Khwaja Bayazid[RA], Khwaja Ibrahim[RA], Khwaja Junaid[RA], Khwaja Shibli[RA] and others are in this group. And there would be some people after the advent of Imām Mahdi[AS]. Among them are Miran Syed Mahmood[RZ], Miyan Syed Khundmir[RZ] and some other *muhajirs* (migrants).

635. . Fateh Khan Baru had sent word to all *muhajirin* through Malik Bakhkhan[RZ], “The *mullās* have said that they wanted to debate the question of *Mahdiat* with you.” All the *muhajirin* assembled at the village of Munib. Bandagi Miyan Syed Khundmir[RZ] advised all the *muhajirin*, “All of you come to a consensus that only one man would reply to the opponents. All the *muhajirin* agreed to the suggestion. Bandagi Miyan[RZ] told Bandagi Miyan Shah Nizam[RZ], “How would you reply to the debate?” Miyan Nizam[RZ] said, “This servant will prove the *ẕāt* of Imām Mahdi[AS] by the traditions (*hadis*) of Prophet Muhammad[SLM].” Miyan Khundmir[RZ] said, “This is not the reply because there is great contradiction in the traditions. The *munkir* (opponent) of Imām Mahdi[AS] will not accept the arguments.” Then he turned to Bandagi Miyan Shah Nemat[RZ], “What would be your reply?” Shah Nemat[RZ] said, “This servant will prove the *ẕāt* of Imām Mahdi[AS] by one Verse of Qurān and one tradition of Prophet[SLM]. It is good if the opponent accepts. Otherwise, I will show the sword and ask if he accepts it.” Miyan Khundmir[RZ] said, “This is not the reply.” Then he asked Bandagi Miyan Shah Dilawar[RZ], “What would be your reply?” Miyan Dilawar[RZ] said, “This servant will answer after ascertaining from Allah.” Miyan Khundmir[RZ] said, “This too is not the (proper) answer. The opponent will not accept ascertaining from Allah.” Then he asked Miyan Malikji[RZ], “What would be your answer?” Miyan Malikji[RZ] said, “This servant will prove the *ẕāt* of Imām Mahdi[AS] by the similitude of the *ẕāt* of Prophet Muhammad[SLM].” Miyan Khundmir[RZ] said, “The *munkir* of Imām

[73] (S. 56: 13 SAL)

MahdiAS will not accept similitude." He then turned to Miyan Amin MuhammadRZ, "What would be your reply?" Miyan Amin MuhammadRZ said, "This servant will prove the *ẕāt* of the ImāmAS through the glory of the ProphetsAS." Miyan KhundmirRZ said, "The *munkir* of the ImāmAS will not accept the glory of the ProphetsAS." Miyan KhundmirRZ asked some other *muhajirin* about their replies. They answered according to their ability. Miyan KhundmirRZ could not accept their replies too. Then Miyan MalikjiRZ asked Miyan KhundmirRZ, "What would be your answer?" Miyan KhundmirRZ then said, "If all the *muhajirin* permit me, I will tell about my answer." All the *muhajirin* gave the permission. Then Miyan Syed KhundmirRZ said, "As the *sadaqa* of our *khundkar* Mahdi, I will prove the *vilayat* of Imām MahdiAS on the authority of the first letter, *Alif*, to the last word, *wannas,* of the Qurān, "All the companions affirmed that the person who can give such proof is the honoured (*ikram*). All the companions paid fealty to Bandagi Miyan Syed KhundmirRZ by saying, "You are the *buzurg* among us. Bandagi MiyanRZ explained the Verse, *Afa man kana…,* and some other Verses of the Qurān. However, the *mullās* felt defeated even before the debate started and refrained from joining the debate. They were disgraced. This narration is from the village Nabib.

636. Imām MahdiAS is narrated to have said, "There is *sair-e-nubuvat* (stroll in prophet-hood) for one and *sair-e-vilayat* (stroll in saint-hood) for the other, that is for Miran Syed MahmoodRZ and Miyan Syed KhundmirRZ.

637. Bandagi Miyan Shah DilawarRZ is narrated to have said, "The person who has the attributes of Caliphs OmarRZ and OsmanRZ should take the oath of allegiance to a person who has the attributes of Caliph Abu BakrRZ. The first excellence (*fazl*) is of the explanation of Qurān; the second excellence is of being the progeny of the Prophet MuhammadSLM; the third excellence is of being the progeny of Imām MahdiAS and the fourth excellence is of being particularized as the two young men."

638. Bandagi Miyan Syed Khundmir[RZ] was in a reverie at Farah in Afghanistan during the life of Imām Mahdi[AS]. He saw that Imām Mahdi[as] had died. They gave him the funeral bath. After that, everybody was seen making an effort to lift the dead body. But nobody was able to lift it. Then the Miyan[RZ] told the other brothers, "We will lift it if the brothers ask us." The brothers asked him to lift it. The Miyan[RZ] lifted the body with ease and rested it on his chest. He walked a few steps. The Miyan[RZ] said, "Then we saw that the Imām[AS] was among us. We told the details of the reverie to Imām Mahdi[AS]." The Imām[AS] then told us, "Yes. It is as you have seen (in your dream). It is the burden of the sainthood of Prophet Muhammad[SLM]. Nobody other than you has the strength to lift it."

639. Imām Mahdi[AS] further said, "You have perished in our *ẕāt*." After this, the Imām[as] said, "The command of Allah arrives, 'Where there is the *Khatam* (seal) of the sainthood of Prophet Muhammad[SLM], his companions become the successors (*qaim-muqam*) to the Prophets[AS]. For some of the companions it is the stroll (*sair*) of Prophet Ibrahim[AS] and for some others, it is the stroll of Prophet Esa[AS]." Bandagi Miyan Syed Khundmir[RZ] asked, "Is there the stroll of Prophet Muhammad[SLM] and Imām Mahdi[AS] for anyone?" The Imām[AS] said, "Yes there is the *sair* in the *ẕāt* of this servant (of Allah) for you."

640. A congregation (*ijma'*) was convened at Nainpura in Ahmadabad. The question under discussion was the superiority (*fazal*) of the two young men. All the companions of the Imām[AS] were present. Some of the companions said that they knew about the particularization (*takhsis*), but that they did not know to whom the Imām[AS] had said that the two young men were Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ]. Bandagi Miyan Syed Khundmir[RZ] said, "I have heard that Bibi Buwan[RZ] had asked the Imām[AS] (about it)." The companions said, "We will ask the Bibi[RZ] if the Imām[AS] has told her specifically. She will tell us what she has heard. All the companions went to the Bibi[RZ]. Then Bandagi Miyan Syed Khundmir[RZ] asked her, "Allah is present. Imām Mahdi[AS]

too is present. Please tell us what you have heard from the Imām[AS], because the Imām[as] has mentioned the names of the two young men before you. Who are they?" The Bibi[RZ] quoted the Imām[AS] as having said during a sermon at the city of Farah that Allah had said, 'O Syed Muhammad, two young Syeds get Our bounty (*faiz*) directly from Our door. We have conferred this benevolence on you. This was the position of these two young men. But We have made them your subordinates.' Since I had heard this from the Imām[AS], I asked him, 'Miranjeo, who are these two young men?' The Imām[AS] said, 'You look after your work. Allah will disclose it.' Then I told the Imām[AS], 'We are asking you because we would like to respect them as we respect you.' Then the Imām[AS] said, 'The two young men are Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ].'"

641. It is narrated that there was an *ijma'* at the Bhilot village. Among others, the question of superiority was also under discussion. Some said Bandagi Miyan Syed Khundmir[RZ] assumed superiority over the other companions of Imām Mahdi[AS]. Bandagi Miyan[RZ] said, "This *banda* never assumed superiority over others, because we have always learnt the lesson of perishing (*fana*) and non-existence (*nesti*). To give superiority to oneself over others is existence (*hasti*)." After this, Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ] were standing with each other for the *'Asr* prayers. Bandagi Miyan Syed Khundmir[RZ] received a command from Allah (reiterating this Qurānic Verse), *But those who did wrong changed the word which had been told to them for another saying…*[74] The prayers over, Bandagi Miyan[RZ] told Miran Syed Mahmood[RZ] that he had received such a command from Allah. Bandagi Miran[RZ] said in a loud voice, "*Aamanna-o-Saddaqna* (we reposed faith and accepted it as true). After this, Miyan Khundmir[RZ] recited this couplet: *From among the holy*

[74] (S. 2: 59 MMP). According to a tradition of the Prophet[SLM], *Hittatun* is a word implying submission to Allah and repentance. The evil-doers changed it for a word of rebellion—*i.e.*, they were disobedient.—MMP.

men ('abidan), Allah likes those/ who do not see themselves in the path of Allah. One day Bandagi Miyan Syed Khundmir[RZ] was in his *hujra*, an angry divine command was received, "Why did you conceal the Truth. We had given superiority to two persons over all the companions." Bandagi Miyan[RZ] pleaded with Allah, "O Allah, there must be some proof (or argument)." A divine command arrived; *Whoso is hostile to Allah and His angels and His apostles and to Gabriel and Michael---Allah verily will prove hostile to the disbelievers.*[75] And the glad tidings Imām Mahdi[AS] has given are particularly for two persons, as Gabriel[AS] and Michael[AS] (Jibrail and Mikail) are particularly (superior) among the angels. Further, Imām Mahdi[AS] has said, "Three persons are *zati* (innate): Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Dilawar[RZ].

642. Bandagi Miran Syed Mahmood[RZ] came to Bhilot Village after a journey and stayed there with the inmates of his *dā'ira*. Bandagi Miyan Syed Khundmir[RZ] too came to Bhilot with the inmates of his *dā'ira* and told Miran[RZ], "Give me some space so that this *banda* too remains with you." The Miran[RZ] then told Miyan[RZ], "What is the difference between you and me? Whatever Imām Mahdi[AS] has said about me, he has said about you too. He even said that the two of us are real brothers. And your *faiz* (bounty) is flowing."

643. Imām Mahdi[AS] is narrated to have said that Mahdi and Mahdavian (his followers) will remain till the Day of Resurrection is established.

644. Imām Mahdi[AS] is narrated to have told Bandagi Malik Burhanuddin[RZ], "You have achieved the *z̲āt* of Allah by giving up your own *z̲āt* (by dying before your actual and physical death).

645. Imām Mahdi[AS] is narrated to have told Malik Gauhar[RZ], "You are a priceless gem (*gauhar*) and an elderly respected person (*buzurg*)."

[75] (S. 2: 98 SAL).

646. Imām Mahdi[AS] is narrated to have told Miyan Malikji[RZ], "The Prince of Divinity (*lahut*) is coming." After that, he performed his *talqin* (initiation).

647. Imām Mahdi[AS] is narrated to have told Miyan Amin Muhammad[RZ], "You are a *thandi suhagan* (a pleasant wife whose husband is alive)."

648. Most of the companions remained in the company of Bandagi Miran Syed Mahmood[RZ] after the demise of Imām Mahdi[AS], and reached perfection. Such was the bounty (*faiz*) of Bandagi Miran[RZ].

649. Imām Mahdi[AS] is narrated to have told Bandagi Miyan Bhai Muhājir[RZ], "You are the sprout (*buti*) of (divine) Love."

650. Imām Mahdi[AS] is narrated to have told Bandagi Miyan Yusuf[RZ], "You will be in (divine) ecstasy till your death."

651. Imām Mahdi[AS] is narrated to have said, "The paradises desire and demand Malik Burhanuddin[RZ], but he does not accept them. He demands the *ẕāt* of Allah." He is further narrated to have said, "Malik Burhanuddin[RZ] made his master (*sahib*) sit near his bed." He further said, "It becomes the story of Sultan Mahmood and Ayaz." He further said, "The Shah came and the Shah went."

652. Imām Mahdi[AS] is narrated to have said his Friday prayers (*namāz*). After that he also said the *witr* prayers. A scholar regretfully said, "Imām Mahdi al-Mauood[AS] will not come after this Friday." The Imām[AS] died (the same week). There was no difference between the time of the death of Imām Mahdi[AS] and that of Bandagi Miran Syed Mahmood[RZ]. All the companions said they did not see any difference between the two occasions. The time of the death of Miran Syed Mahmood[RZ] was like the time of the death of Imām Mahdi[AS]. The prayer call (*azan*) was sounded from eighteen places after the death of Miran Syed Mahmood[RZ].

653. Imām Mahdi^AS is narrated to have gone to Khorasan. There he started to go to the *Jami' Masjid.* Miran Syed Mahmood^RZ was walking by the side of Imām Mahdi^AS. The Imām^AS told Miran Syed Mahmood^RZ, "Bhai Mahmood, either go ahead of me or come after me. The two *z̠āt* have become equal. Allah Most High will take away one of the two, next week."

654. Imām Mahdi^AS is narrated to have said, "Bandagi Miyan Syed Khundmir^RZ drinks the seven oceans of *uluhiyat* (divine power, divinity), but his lips do not become wet."

655. Imām Mahdi^AS is narrated to have told Bandagi Miyan Syed Khundmir^RZ, "You and I are one and the same *z̠āt* and one *wajud* (existence). There is no difference between you and me."

656. Bandagi Miyan Syed Khundmir^RZ is narrated to have said, "We do not remember Allah. But efforts are on to make us remember (Allah)."

657. It is narrated that Bandagi Miyan Shah Nemat^RZ had no clothes except an old *lungi* (a piece of cloth wrapped round the lower part of the body). Wrapped in the *lungi*, the Shah^RZ was in the remembrance of Allah near the *hujra* of Imām Mahdi^AS. The Imām^AS came near him. Because of the shortness of the *lungi*, the Shah^RZ stood in the posture of a *ruku'*. The Imām^AS saw this and went to his house, and told the Bibi^RZ, "I regretted seeing Miyan Nemat today." The Bibi^RZ said, "Miranji, Give him something." At the same time, Allah's command arrived, "O Syed Muhammad, Go and give the glad tidings of faith (*imān*) to Miyan Nemat^RZ." Immediately, the Imām^AS came near the Shah^RZ and woke him up. The Shah^RZ looked up and said, "Miranjeo, you are the *z̠āt* of Allah. Nemat is in the *mushahida* (observance) of Allah. Imām Mahdi^AS told the Shah^RZ, "I give you the glad tidings of faith (*imān*)." Miyan Nemat^RZ said, "Please bless me with the *imān* of *Khundkar* (your eminence)." The Imām^AS said, "Nobody is allowed the *imān* of the Prophet^SLM and the Imām^AS. But a seeker should always have such a desire. I give you the

glad tidings of the *imān*." Then Imām Mahdi^AS patted on the back of Bandagi Miyan Shah Nemat^RZ and said, "Miyan Nemat is a He-man (*mard-e-mardana*)."

658. Imām Mahdi^AS is narrated to have said, "We and Miyan Nemat^RZ rode the horses on the field of *tawakkul* (trust in Allah). There was no difference except for two ears."

659. Imām Mahdi^AS is narrated to have said, "Miyan Nemat^RZ is the Omar^RZ of *Vilayat* (sainthood)."

660. Imām Mahdi^AS is narrated to have said, "The grandfather of Miyan Shah Nizam^RZ was Shaikh Farid *Shakar-Ganj*^RA (treasure of sugar) and Miyan Nizam^RZ is *ruet-Ganj* (treasure of divine Vision).

661. Imām Mahdi^AS is narrated to have said, "The attributes of Abu Bakr^RZ are in Miyan Nizam^RZ."

662. Imām Mahdi^AS is narrated to have said, "The person who has not seen Abu Bakr^RZ should see Bandagi Miyan Shah Dilawar^RZ."

663. Imām Mahdi^AS is narrated to have said, "Get the dreams and reveries you see after this servant (*banda*) interpreted by Bandagi Miyan Shah Dilawar^RZ. Miyan Dilawar^RZ is *ahl-e-dil* (man of the Heart). He is *daftar-e-dil* (record of the Heart). Everything between the Empyrean and the nether regions of the earth is visible to him like a grain of mustard on the palm of his hand."

664. Imām Mahdi^AS is narrated to have come out of his house on hearing the prayer call (*azan*). Miyan Bhik^RZ recited the *takbir* (magnification of the name of Allah usually recited at the beginning of the obligatory *namāz* in congregation). Imām Mahdi^AS said, "O Miyan Bhik^RZ, I have lost the *dogana* (two cycles of *namāz*, usually said before the obligatory prayers of the morning).

665. It is narrated that at night Bandagi Miyan Shah Nizam[RZ] went out of his *dā'ira*. Miyan Abdul Fattah[RA] followed him. The Shah[RZ] went to the tank and stayed there for an hour. Then he returned to his *dā'ira*. The Shah[RZ] said, "This servant saw that he had absorbed the *ẕāt* of Imām Mahdi[AS] in his own *ẕāt*. And then Imām Mahdi[AS] absorbed the *ẕāt* of this servant into his own *ẕāt*. Then Prophet Muhammad[SLM] absorbed our *ẕāt* into his own *ẕāt*. After that, we absorbed the *ẕāt* of Allah into our own *ẕāt*. Then Allah Most High absorbed our *ẕāt* into His own *ẕāt*." The Shah[RZ] then said, "*Allah-o-Akbar*." He also said, "Do not say before others what this servant has told you."

666. Bandagi Miyan Syed Khundmir[RZ] is narrated to have said, "Efforts are made by Allah Most High for this servant, but there is no desire from here."

667. It is narrated that there was great divine ecstasy for Miyan Haji Muhājir[RZ]. He met Imām Mahdi[AS]. He reached the Truth. He achieved his objective (that is, Vision of Allah.)

668. The restrictions in the *dā'ira* of Bandagi Miran Syed Mahmood Sani-e-Mahdi[RZ] were so severe that no brother would come out of his *hujra* till half past ten after the morning prayers (*namāz*). A brother came out of his *hujra* one day. Other brothers came to know of it. The others too came out. And started lamenting. They said, "What misfortune! He talked among us now." They were such seekers of Allah.

669. Bandagi Miyan Syed Khundmir[RZ] met Imām Mahdi[AS]. In the beginning, he said like this, "We did not see Imām Mahdi[AS]. We saw Allah." Imām Mahdi[AS] said, "Yes, Syed Khundmir[RZ], who becomes the servant of Allah, sees Allah." Miyan[RZ] fell down at that time. He said three of the following prayers in divine ecstasy. At that time, the command of Allah Most High arrived, "O Syed Khundmir[RZ], you had great desire of seeing Us. You have seen Us now. What gift have you brought to our door?" The Miyan[RZ] said, "O Allah, I have

brought my head as a gift at Your door." Then Allah said, "This head is Our *amanat* (on trust). We would take it away when We want to." The Miyan[RZ] recovered his senses after he said the *'Isha* (night) prayers.

670. . It was in the city of Mando. The death anniversary of Prophet Muhammad[SLM] was being observed. Miyan Syed Ajmal[RZ] (younger son of the Imām[AS]) was with the Imām[AS]. He asked (his first son) Miran Syed Mahmood[RZ] to supervise the feeding of the brothers. Miran Syed Mahmood[RZ] took Miran Syed Ajmal[RZ] in his hands. Imām Mahdi[AS] told him, "Do not take Miyan Ajmal[RZ] with you." Miran Syed Mahmood[RZ] said, "He is with me." Miran Syed Mahmood[RZ] went to the place of cooking. He was playing with Miyan Syed Ajmal[RZ]. Miran Syed Mahmood[RZ] was saying, "You are great or we are great (*ham buzurg ya tum buzurg*)?" Miyan Syed Ajmal[RZ] was looking towards the cooking vessels. All of a sudden he fell down in one of the boiling vessels. He was fished out. But by that time Miyan Ajmal[RZ] was dead. Miran Syed Mahmood[RZ] went into the *hujra* and was crying and saying, "this has happened in my hands." Imām Mahdi[AS] was informed of the incident. He went to Miran Syed Mahmood[RZ] and came out of the *hujra* with him and said, "Two persons of the same rank will not live during this period. Had Miyan Ajmal[RZ] been alive, he would have been in your position. But he was not destined to be in your position. Allah's writing (*navishta*) was like that. Do not grieve." Then the Imām[AS] recommended in respect of Miyan Ajmal[RZ]. Allah's command arrived, "We have forgiven and blessed with salvation all the persons buried in this graveyard." Later, the companions did their best but failed to find the grave of Miyan Syed Ajmal[RZ]. The dead of the graveyard were blessed.

671. It is narrated that the divine command of eternal salvation was issued in respect of all those people who were present at the time of the demise of Imām Mahdi[AS], as they became *muhajirs* (migrants).

672. Imām Mahdi AS is narrated to have said in respect of Bandagi Miran Syed Mahmood RZ, "There is no difference between Bandagi Miran Syed Mahmood RZ and this servant except that of a name: This *banda* is called Mahdi and he is not called Mahdi."

673. When the time of his demise arrived, Bandagi Miyan Shah Dilawar RZ said, "The command of Allah arrives that He has forgiven all those people who are in our (the Shah's) *dā'ira* today except three." There was great grieving and lamentation in the *dā'ira*. Three brothers ran away after some days.

674. Bandagi Miyan Shah Dilawar RZ is narrated to have said that he supplicated Allah Most High, "Do not give worldly well-being to the members of my family. Give them *qut-la-yamut* (food enough to save them from death)." Allah Most High accepted the supplication.

675. Bandagi Miyan Shah Dilawar RZ met Imām Mahdi AS at the time of *fajr*. The Imām AS performed his *talqin* (initiation). The Imām AS placed his hand on the hand of the Shah RZ and said, "Become *Murid-Allah*," Then the Imām AS kept the hand of the Shah RZ on his own hand and said, "Become *Murad-Allah."* The Shah RZ remained in divine ecstasy for seven years. He stayed in a mosque. Then he came and stayed in the company of the Imām AS.

676. Bandagi Miyan Shah Dilawar RZ is narrated to have told Miyan Abdul Malik RA, "Take down that Prophet Esa AS was innate (*zati*); Prophet Musa AS and Prophet Nuh AS were of attributes (*sifati*); Prophet Yahya AS had the attributes of Allah (*sifat-Allah*); and all other prophets were *malakuti* (heavenly, divine)."

677. . Bandagi Miran Syed Mahmood RZ is narrated to have said, "The time of Imām Mahdi AS was like a person sowing seed in a field, rains would come and the crop got raised naturally. That was how things were during the time of the Imām AS. *Bandagi* (slavery) in our times is like a man living near a well. He uses a rope and bucket to

lift water from the well and raises his crop. The difference between the two periods is like that."

678. It is narrated that at the time of the demise of Imām Mahdi[AS], some of his companions had fully perished (*fana*), some others were half-perished (*nim-fana*) and yet others had perished only a little. They became fully perished (*tamam-fana*) in the august presence of Bandagi Miran Syed Mahmood[RZ].

679. Imām Mahdi[AS] is narrated to have said, "The fire of (divine) Love has warmed all the companions. Some have become perfect and some are still imperfect. They will reach perfection in the company of Bandagi Miran Syed Mahmood[RZ]."

680. When Bandagi Miyan Malikji[RZ] passed away, Bandagi Miyan Shah Dilawar[RZ] is narrated to have said, "Allah Most High has taken away Qurān from this earth." Such was the *ẕāt* of Miyan Malikji[RZ].

681. Bandagi Miyan Shah Nemat[RZ] was sitting at a place. Most of the brothers were not present. Sixteen brothers, however, were sitting with him. The Shah[RZ] looked at the sky and smiled. The brothers asked the Shah[RZ], "What is the command of Allah to you?" The Shah[RZ] said, "Buraq (the horse-like animal on which Prophet Muhammad[SLM] rode to the seven heaven on a mid-night journey), the houris (virgins of paradise) and angels have come near this servant. Let us see what Allah manifests." A few moments later, a contingent of soldiers arrived, there was a battle and the Shah[RZ] and his sixteen companions were martyred.

682. A thought is narrated to have occurred to Bandagi Miyan Shah Nizam[RZ] that he should eat meat. The Shah[RZ] did not eat anything for a whole year. He would stand from dusk to dawn (in the remembrance of Allah). His son, Miyan Abdur Rahman[RZ] too would stand behind him with the thought the Shah[RZ] might encounter any trouble. The Shah[RZ] saw it and told his son, "Allah is the strength for his slaves (*bandagan*), and not the meals." Allah

commanded the ShahRZ, "Shall I give you *qut* or *quwat* (food or strength)?" The ShahRZ said, "Give me strength." Allah gave him the strength. Bandagi Miyan Shah DilawarRZ and Bandagi Miyan Shah NematRZ heard about this incident. They invited Bandagi Miyan Shah NizamRZ. Some food was brought. Miyan Shah NizamRZ said, "A thought had occurred to me. (Hence, I had stopped eating)." Miyan NematRZ said, "You have no *nafs* (lust)." Miyan DilawarRZ said, "You have no heart." Miyan NizamRZ ate something after that.

683. Bandagi Miyan Malik BurhanuddinRZ said, "*La houl…*" when his death occurred. Bandagi Miyan Shah DilawarRZ said, "Paradises were presented before the MalikRZ." Hence, he had said, "*La houl…*"

684. Imām MahdiAS is narrated to have told Bandagi Miyan Shah DilawarRZ, "Where there is one, you are the second; where there are two, you are the third, where there are three, you are the fourth, where there are four, you are the fifth. You see, Prophet MuhammadSLM is standing here and saying this."

685. Prophet MuhammadSLM is narrated to have said, "When the infidels come and attack us, I go alone (to face them)." Abu BakrRZ had heard this. For the next six months, Abu Bakrrz used to come to the door of the ProphetSLM with a camel and wait there till the dawn. The infidels came one night to attack the ProphetSLM. Allah's command arrived to the ProphertSLM, "Tell AliRZ to sleep on your bed and you go out." The infidels had surrounded the house of the ProphetSLM. The ProphetSLM asked AliRZ to sleep on his bed. AliRZ obeyed the order. Allah commanded the ProphetSLM, "Throw a handful of mud in the eyes of the infidels." The ProphetSLM did as commanded. All the infidels became blind. The PprophetSLM came out. Abu BakrRZ was sitting at the threshold of the ProphetSLM with his camel. He made the ProphetSLM ride the camel and started the journey. The infidels came and gleefully said, "Muhammad has come in our possession. Wake him up and kill him." When they woke him up, they found that it was not MuhammadSLM but it was AliRZ. They became angry. They even slapped AliRZ. They followed the ProphetSLM

in pursuit. They came close to him. Allah commanded the ProphetSLM, "Go and hide yourself in the cave," Sensing the possibility of there being a scorpion or a snake, Abu BakrRZ went into the cave first. There was nothing. The ProphetSLM too went into the cave. A spider weaved a web at the mouth of the cave and a dove sat there. The Satan pointed out to the infidels that MuhammadSLM was hiding in the cave. The infidels laughed at the Satan and said, "You are mad." The Satan told them, "Tomorrow you will know when he will kill you." Abu BakrRZ started crying that the *deen* (religion) of Allah had vanished. ProphetSLM told him, "Allah is with us." The ProphetSLM slept resting his head at the knee (*zanu*) of Abu BakrRZ. A snake came there to meet the ProphetSLM. Abu BakrRZ thought that the snake might bite the ProphetSLM. He placed the palm of his hand on the hole from which the snake had emerged. The snake bit the hand of Abu BakrRZ. ProphetSLM woke up and applied his saliva on the palm of Abu BakrRZ. Allah removed the effect of the snake poison. After all this, the ProphetSLM and Abu BakrRZ came out of the cave. The infidels were defeated.

686. It is narrated that there was a dog in the *dā'ira* of Imām MahdiAS. It saw a snake and lunged to hold the mouth of the snake. The snake bit the dog's tongue. The dog came to Imām MahdiAS showing its tongue. The ImāmAS asked what had happened to it. The companions told him of the snake- bite. The ImāmAS put his saliva on the snakebite. The snakebite was cured. On another occasion the same dog had another snakebite. When the ImāmAS came to know of it, he came near the dog and put a few drops of his *paskhurda* (sanctified leftover) in the mouth of the dog with his own hand. As soon as the *paskhurda* water entered the dog's throat, it stood up,

687. *Paskhurda* water was needed for an idolatress at the time of Imām MahdiAS as the woman was in great labour pain. She died as soon as she drank the Imām's *paskhurda* water. They tried to burn her on the funeral pyre. They could not. At last, they were forced to bury her. Such was the effect of the *paskhurda.*

688. It is narrated that Imām MahdiAS was sitting at a place. A possessed young man was brought into his presence. The ImāmAS asked him in jest, as was his habit, "Who are you?" The possessed young man said, "I am the prince of the *jinns*. Imām MahdiAS gave him the *paskhurda*. The possessed man drank it, let out a shriek and demanded more *paskhurda*. When the sanctified leftover water entered his veins, he converted to Islam. Again he demanded *paskhurda*. Imām MahdiAS gave it to him again. After this, the possessed man recited the Islamic testification, *La ilaha*… Then the person remained in the company of the ImāmAS.

689. Ibrahim AdhamRA is narrated to have said, "A *tayyib cheez* (a thing that comes all of a sudden and unsolicited) is a great share of yours. It is not necessary that you should remain awake at night (praying) and in perpetual fasting. You have a great share in taking only the *tayyib cheez."*

690. Bandagi Miyan Shah NematRZ saw that "We have completely absorbed the *ẕāt* of Imām MahdiAS in our *ẕāt* but the head has not perished in us. We told the ImāmAS about this." The ImāmAS said, "May Allah bless you with my perfect emulation."

691. It is narrated that time of the demise of Imām MahdiAS was nearing. Miyan NematRZ started lamenting. The ImāmAS asked, "Who is it?" The ShahRZ said, "It is this *banda*." The ImāmAS asked, "Which *banda*?" The ShahRZ said, "This *banda* is NematRZ." The ImāmAS placed his cap on the head of the ShahRZ and said, "Allah Most High has forgiven Miyan NematRZ and the members of his family." Miyan NematRZ said, "The members of my family are the *fuqara* as they emulate me. They are members of my family. One who does not emulate me is not a member of my family."

692. Imām MahdiAS is narrated to have said in respect of Bandagi Miyan Shah NematRZ that he was a *miqraz-e-bid'at* (the scissors of innovation).

693. Imām Mahdi[AS] is narrated to have described Bandagi Miyan Shah Nemat[RZ] as *Qallash* (friendless). (By that expression, he meant that the Shah[RZ] had perished in Allah and what was remaining was Allah --- *fani fillah, baqi billah*).

694. Imām Mahdi[AS] passed away. Bandagi Miyan Shah Nemat[RZ] gave him the funeral bath. He drank the water that had remained at the navel (*naf*) of the Imām[AS].

695. Bandagi Miyan Shah Nemat[RZ] went to *Kaabathullah*. He encountered great difficulties there. In a dream, Imām Mahdi[AS] is narrated to have told him, "There is the difference of a grain between your *tawakkul* and my *tawakkul* (trust in Allah).

696. Imām Mahdi[AS] is narrated to have recited a *dohra*: "Whether you like me or not, I am the one who likes you."

697. Imām Mahdi[AS] is narrated to have described Bandagi Miyan Shah Nemat[RZ] as *ikhwan* (brothers, friends).

698. In respect of Bandagi Miyan Shah Nizam[RZ], Imām Mahdi[AS] is narrated to have said, "Firstly, he has seen and tasted; secondly, *darya-nosh* (one who drinks the ocean of divinity); thirdly, *mast mast, hushyar hushyar* (one drunk with divine Love at times and alert at times); fourthly, *kashk-e-malamat* (pot of reproach); fifthly, *balkeh woh sab us mein hain* (but all that is in him); sixthly, witness to the seeing of Allah through physical eyes (*sar-ki-aankh se*); and seventhly, (as stated in Qurān) *men whom neither merchandise nor traffic can beguile from the remembrance of Allah…*"[76]

699. Imām Mahdi[AS] is narrated to have told Bandagi Miyan Shah Dilawar[RZ], "Whatever has happened before us will happen before you also."

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[76] (S. 24: 37 SAL) *Rijaalu-laa tulhiihim…*

700. Imām MahdiAS is narrated to have said, "The bounty (*faiz*) of Bandagi Miyan Shah DilawarRZ will flow and run till the Day of Resurrection is established."

701. Imām MahdiAS is narrated to have said, "Bandagi Miyan Shah DilawarRZ is *deendar* (a man of religion) and *dianatdar* (honest)."

702. Bandagi Miyan Shah DilawarRZ is narrated to have said, "Allah Most High has shown everything (including) the skies, the earth, The Empyrean, The Seat, The *Luh-o-qalam* (The writing surface and the pen), The Paradise, The Hell, The World, The Hereafter, The Sempiternity to the Day of Resurrection to me as a grain of mustard in the palm of my hand, so that I can recognize everything."

703. Imām MahdiAS is narrated to have called Bandagi Miyan Shah DilawarRZ an *'alam-e-dil* (world of heart). [It can also be read as *aalim-e-dil* (learned man of heart)].

704. Imām MahdiAS is narrated to have said that when a person does (good) deeds but does not experience any divine inspiration (*kashf*), all his deeds are wasted and he gets no benefit of this world or of the Hereafter.

705. Imām MahdiAS is narrated to have said that if a person sees some thing (or experiences some divine manifestations), he should go to Bandagi Miyan Shah DilawarRZ and tell him about it.

706. Imām MahdiAS is narrated to have said that Bandagi Miyan Shah DilawarRZ is nobler than the nobles (*ashrafon-se-ashraf*).

707. Imām MahdiAS is narrated to have said, "See Bandagi Miyan Shah DilawarRZ if you have not seen a corpse walking on the earth."

708. It is narrated that somebody in Khanbel abused the companions. Bandagi Miyan Syed KhundmirRZ gave him a beating.

Miyan Syed Jalal[RA] told Bandagi Miyan[RZ], "Miyan[RZ], he had abused you too." Bandagi Miyan[RZ] immediately said, "Release him. I had beaten him because he had abused the companions. For his abusing me, I release him."

709. It is narrated that Bandagi Miyan Shah Dilawar[RZ] came to Khanbel to meet Bandagi Miyan Syed Khundmir[RZ]. The Shah[RZ] relieved himself at the edge of a garden. The gardener came and started abusing the Shah[RZ] and uttered some harsh words. When the brothers of the *dā'ira* came to know about this, they got hold of him and brought him before Bandagi Miyan[RZ], who gave him a severe beating. Miyan Syed Jalal[RA] (son of Bandagi Miyan[RZ]) came out of the house and told his father, "Abbaji, you did a good thing by beating him. The other day he was abusing you also." Bandagi Miyan[RZ] told the brothers, "Leave him now. I had beaten him because he had abused Dilawar Bhai." Turning to Miyan Jalal[RA], he said, "Baba, we are the tree of abuses. There is no fear for us."

710. Allah commanded Imām Mahdi[AS], "You are the Mahdi al-Mauood." The first to take the oath of fealty was Bandagi Miran Syed Mahmood[RZ]. Then the Imām[AS] came out of the house. There Bandagi Miyan Shah Dilawar[RZ] took the oath of fealty. The Imām[AS] had gone to *Ka'abathullah* (Makkah). There he sat on the pulpit and made the call (*dawa*). He said, "Whoever followed me is a *mumin* (believer)." Bandagi Miyan Shah Nizam[RZ] took the oath of fealty to the Imām[AS] there. At Barhli, an angry command of Allah Most High came. Bandagi Miyan Syed Khundmir[RZ] took the oath of fealty to the Imām[AS]. In a forest, Bandagi Miyan Shah Nemat[RZ] took the oath of fealty.

711. It is narrated that Imām Mahdi[AS] went to *Kaabathullah* (Makkah). Bandagi Miyan Shah Nizam[RZ] was with him. He told the Imām[AS] that he heard a voice that said, *So let them worship the Lord of*

this House, …[77] Imām Mahdi[AS] told the Shah[RZ], "Miyan Nizam[RZ], Allah Most High has given you a pair of ears. You hear the voice."

712. Bandagi Miyan Shah Nizam[RZ] met Imām Mahdi[AS]. The Imām[AS] told him, (**COUPLET**), "The manifest beauty is nothing, / O brother, bring the beauty of the character." In reply, the Shah[RZ] said, (**COUPLETS**), *If the world is the face, the meaning is The Friend, / And if you set your sights on the meaning, everything is He. / I eat everything with the remembrance of The Friend, / I have given up every hue that is without The Friend. / I have become like a dry betel nut in separation, / Why should I not be zealous of my Friend.*

713. It is narrated by an elderly respected person, "The person, who knows Allah, does not say anything other than the remembrance of the Truth."

714. An elderly respected person is narrated to have said, "When Allah was Merciful, a Voice said, 'Are you not ashamed that you place my name on the fruit?'" Forty days passed. Allah knows that the heart of the person forgot Allah. The elderly respected person said, "I have taken an oath in the name of Allah that I would not eat the fruit of the garden as long as I am alive. The person who gives up the desires of his *nafs* (lust) reaches Allah." Prophet Muhammad[SLM] has said, "Keep your hearts alive by eating less, laughing less and sleeping less; keep your hearts pure by hunger and set your sights on the magnificence of Allah." It is written in the book, *Bahr-al-Haqaiq,* "Blind is he who sees the truth to be untruth and untruth as truth. Deaf is he who hears the truth as untruth and untruth as truth and the seer (*bina*) is he who calls truth as truth and follows the truth, and sees untruth as untruth and abhors it. A listener is he who hears the truth as truth and acts according to it and who listens untruth as untruth and abhors it."

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[77] (S. 106: 3 MMP) *"Fal-ya'-buduu Rabba haazal-Bayt,…"*

715. Imām Mahdi^AS went into the house of Bibi Buwan^RZ. Bibi Malkan^RZ threw soup on the Imām^AS. Bandagi Miyan Shah Nemat^RZ saw this and respectfully told the Imām^AS, "What is this behaviour?" The Imām^AS said, "How can a person be happy if his or her beloved goes away from him or her?"

716. Bibi Malkan^RZ is narrated to have recited this Qurānic Verse at the time of her death, *Lo! Those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.*[78]

717. The *dā'ira* of Bandagi Miyan Syed Khundmir^RZ was at Jival where there was great distress. A hundred *fuqara* died. A thought occurred to Bandagi Miyan^RZ in respect of the *fuqara* that they were in great trouble. Allah's command arrived, "We have put out gold from your right and left eye. Give it to the *fuqura.* But we want to give them the bounty (*nemat)* of the other world." Hence, Miyan^RZ became silent.

718. Bandagi Miyan Syed Khundmir^RZ is narrated to have said, "Are there people after us, among whom the religion (*deen*) will survive by following us?"

719. Bandagi Miyan Syed Khundmir^RZ is narrated to have washed the hands of his companions and drank that water. Such was his humility.

720. A seeker of Allah is narrated to have asked Miyan Khund Malik^RZ, "A large number of thoughts occur to me." Miyan^RZ told him, "You are experiencing Vision (*binai*). Hence, you have realized that thoughts are occurring to you. Try to remember (*zikr*) Allah. The thoughts will vanish,"

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[78] (S. 46: 13 MMP)

721. It is narrated that there was a seeker of Allah with a *vali*. He used to follow in the steps of the *vali* very strictly. He did whatever the *vali* did. One day the *vali* was going somewhere and, on the way, saw a woman. He caught hold of her neck and kissed her. The seeker too repeated the exercise and kissed her. Another day, the *vali* was going somewhere else. On the way he saw a piece of hot iron. He picked it up and kissed it too. But the seeker could not pick it up. He was astonished and repented (performed *tauba*). The *vali* told him, "Do not do what all I do. But do what I ask you to do." The seeker strictly followed the advice. Such is the distinction between *muridi* (discipleship) and *murshidi* (guidance of the preceptor).

722. A slave of Allah did great religious exercises and underwent much trouble. He slept on a bed of thorns day and night but he had no *kashf* (inspiration). He told his preceptor (*murshid)* about it. The preceptor asked him to go and sleep on a comfortable quilt that night. The disciple (*murid*) obeyed his preceptor. The door of immanence (*bāṭin*) immediately opened for him. All the veils were removed. The preceptor was wise and the disciple was true.

723. A seeker of Allah went to a holy man (*banda-e-Khuda*) and told him that he worshipped much but he got no divine inspiration. The holy man told him, "Do not say your obligatory (*farz*) night (*'isha*) prayers also tonight." In the late night, a thought occurred to him, "How should I give up the obligatory prayers?" Then he said the *'isha* prayers but did not say his *witr* prayers. Later in the night, he got some divine inspiration. He then met the holy man the next day. On seeing the seeker, the holy man said, "You said your *'isha* prayers." The seeker said, "Yes." The holy man said, "Had you not said the *'isha* prayers, you would have had greater divine inspiration." The seeker asked, "Why is this so?" The holy man said, "Your worshipping (*'ibadat*) itself had become a veil."

724. May it be known that the morning (*fajr*) prayers were said in congregation in morning light in the *dā'ira* of Bandagi Miran Syed Mahmood[RZ]. The Miran[RZ] used to lead the prayers. Miyan Dilawar[RZ],

Malik Maaroof[RZ], Miyan Salamullah[RZ], Miyan Yusuf[RZ], Miyan Bhai Mohajir, Miyan Khizr[RZ], Miyan Nizam Ghalib[RZ], Miyan Daulat Khan[RZ], Miyan Adam Sindhi[RZ], Miyan Ali Kashmiri[RZ], Miyan Soorma[RZ], Miyan Muhammad Dalvi[RZ], Miyan Shaikh Farid[RZ], Miyan Shaikh Hindustani[RZ] and Miyan Nasiruddin[RZ] (and others) used to join the prayers. There used to be three hundred and fifty shares of *sawiyat* in the *dā'ira*.

725. Be it known that Miyan Shah Dilawar[RZ] used to come occasionally to the *dā'ira* of Bandagi Miyan Syed Khundmir[rz]. Miyan Yusuf[RZ], Miyan Ibrahim Sindhi[RZ], Malik Mahmood[RZ], Miyan Hasan Hindustani[RZ], Miyan Bhik[RZ], Miyan Ahmad Shaman[RZ]. Miyan Malikjeo[RZ] and others used to attend the prayers. The *fajr* prayers used to be said in the morning light (just before the sunrise).

726. Be it known that after the demise of Bandagi Miran Syed Mahmood[RZ], a large number of *muhajirin* used to live in the *dā'ira* of Bandagi Miyan Shah Nizam[RZ] at Barhli. They all used to say their *fajr* prayers in the morning light.

727. After the martyrdom of Bandagi Miyan Syed Khundmir[RZ], the *dā'ira* of Bandagi Miyan Shah Nemat[RZ] was expelled from Jalore. He stayed for some days at the foot of the mountain. It is narrated that one day Miyan Hasan Qari[RZ], who knew the seven systems of reciting Qurān and used to lead the prayers, was leading the *fajr* prayers. The sun rose (before the prayers were completed). The brothers told him, "Why did you recite such a long chapter of Qurān that went on till after the rising of the sun?" Miyan Hasan[RZ] said, "This servant was doing no other work. What could I do if the Sun rose?" Miyan Shah Dilawar[RZ], Miyan Syed Mahmood[RZ], the son-in-law of Shah Dilawar[RZ], some of the migrant-companions and some seekers of Allah were saying their prayers in this congregation. Nobody said anything after the *namāz* was over.

728. It is narrated that somebody asked Bayazid Bistami[RA], "I have been worshipping (*ibadat*) for the last thirty years, but I get no

divine inspiration (*kashaish*)?" Bayazid[RA] said, "There is a remedy for this. I will tell you, if you are prepared to do it." He said. "Please tell me." Bayazid[RA] said, "Buy some almonds. Sit in the market place. Give the almonds to the children and tell them to slap on your cheeks. The children will slap on your cheeks. Clip away your beard. Be happy when the people see you in this condition. Then return to your *hujra*, take a bath and then engage in the remembrance of Allah. You will get divine inspiration." The person said sarcastically, "Excellent. Get the beard shaved. Get slapped. What a remedy? *La ilaha illa Llah!*" Bayazid[RA] explained, "Try to understand. Your adoration of yourself has become a veil between you and Allah. Hence, I told you all this. Your veil will never disappear unless you do as I have asked you to do."

729. Imām Mahdi[AS] is narrated to have said, "Inform this servant when it is time for the prayers (*namāz*). It is better if I come. Otherwise, say your prayers, as the time is obligatory. It is not proper to miss the time. The *banda* is subservient to time. The time is not subservient to this *banda*. People have made the religion of Allah subordinate to their desires. They will be called upon to account before Allah. These *mullās* and *Shaikhs* have themselves misled all the people. And they have themselves become misled."

730. Imām Mahdi[AS] is narrated to have said, "The seeker of Truth should take strict care of his heart. He should not allow any thought to enter his heart (or mind). **COUPLETS:** *"Guard your heart every moment,/ So that no thief has the strength to enter it./ Understand that every thought of things other than Allah is a thief./ Know that this practice is an obligation for the believers./ Cut every particle of things (other than Allah) that you have made your objective,/ With the sword of La (no) because that has become your ma'bud (the worshipped deity)."*

731. Prophet Muhammad[SLM] is narrated to have asked his companions, "What date is it of the month of Ramazan today?" The companions said, "Twentieth." The Prophet[SLM] said, "I have no privacy here. Take my *charpoi* (bedstead) to the *jama'atkhana*

(mosque). This servant (of Allah) has recited the *niyat* of *i'tikaf* (seclusion)." The Prophet[SLM] further said, "There is no believer (*mumin*) except he who is fond of Allah. A servant of Allah has no concern with any disturbance and mischief where he sits."

732. An elderly respected person is narrated to have said that it was an innovation (*bid'at*) in respect of those who used to say their *fajr* prayers very early in the morning. The time of *fajr* prayers begins at the *subh-e-sādiq* (true morning) and ends at the rise of the sun.

733. It is narrated that a king asked the religious scholars whether he was *bihishti* or *dozakhi* (whether he would go to heaven or hell in the Hereafter). None answered. Imām Azam Abu Hanifa[RA] was a child then. He asked the people to take him to the king. He said he would answer the king's question. On seeing the Imām[RA], the king asked, "Am I *bihishti* or *dozakhi*? Explain the difference?" The Imām[RA] recited the Qurānic Verses that said, *Then, as for him who rebelled and chose the life of the world, Lo! Hell will be his home. But as for him who feared to stand before His Lord and restrained his soul from lust, Lo! The Garden (Paradise) will be his home.*[79] Then the Imām[RA] said, "Hence, do justice to your *z̲āt,* on what you do. If one is busy in the worldly business, one goes to the Hell. If one is busy in the work of the religion, one goes to the Paradise." Shaikh Sa'adi[RA] has said these **COUPLETS***: I have heard that once, in the river of Dajla (Tigris), / The skull of a dead body told a holy man ('abid), / "I used to have a kings glory, / I used to have the monarchical crown. / The skies and the times helped me. / I conquered Iraq on the strength of my wealth. / Then I was greedy to conquer Kirman. / All of a sudden, the kirim*[80] *(insects) ate away my head. / Remove the cotton of negligence from the ears of discretion (hosh). / So that you could heed to the advice of even the dead."*

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[79] (S. 79: 37 to 41 MMP)

[80] *Kirim* means insect. The pun of *Kirman* and *kirim* is used.

734. It is narrated and said that the souls of those closer to the door of Allah are clean. The prophets and messengers of Allah have a clean body. It is also said that *tawakkul* is the beginning and assigning everything to Allah is the end. Submission and consent are in the middle. *Qibla* (the shrine at Makkah, facing which the Muslims prostrate) in Reality is abandoning the worlds (*kaunain*) with a sincere heart. Sincerity here means that all the words and deeds of the servant of Allah should be for the sake of Allah. Repentance (*tauba*) is giving up the authority (*ikhtiar*). Piety (*taqwa*) is continuously guarding the *nafs* (lust). Fear of Allah (*wara'*) is giving up the position of suspicion and comfort and continuing to assess the *nafs* (lust). The *taqwa* of *Shari'at* is abstaining from all those things, which Allah has prohibited (*ḥarām*). This is the rank that is achieved after acquiring the knowledge of *halāl* and *ḥarām*. However, the *taqwa* in *Tariqat* is to abstain from receiving what is *halāl*, to prevent the *nafs* from taste and enjoying and relishing the taste, to abandon the good things your *nafs* likes and the worldly things you like. Further, the *taqwa* in *Haqiqat* (Reality) is to protect the *bāṭin* (immanence) from the incoming evil thoughts related to the world, the *nafs* and the people. This should be done by *muraqaba* (meditation).

735. An elderly respected person (*buzurgwar*) is narrated to have said that Allah will not waste the (day- and night-long) worship (*bandagi*) of the person who remembers (*zikr*) Allah on the following six occasions (1) from the *fajr* prayers to the rising of the sun, (2) from *'Asr* to *'Isha* prayers, (3) at the time of eating, (4) at the time of co-habitation, (5) while answering calls of nature, and (6) while sleeping. *Zuhd* is giving up saying bad things and abandoning the worldly desires. *Zahid* is one who does not utter bad words (about others). *'Ashiq* is one who has given up his self (*khudi*). *Faqir* is one who does not possess any property and who has no money. *Sabr* (patience) is giving up the complaints of the body and the *nafs*. *Yaqeen* is the name of the absence of suspicion and doubt.

736. Imām Mahdi^AS embarked on a ship. He accepted the *futuh* (contribution, charity) of the inmates of the ship for the first three days. He did not accept any *futuh* after that. He had complete trust in Allah. All of a sudden a ship appeared on the surface of the ocean. Some people got down from the incoming ship and asked, "Where are the people trusting in Allah. The passengers in the ship pointed towards Imām Mahdi^AS. They came to the Imām^as and said, "Allah has sent this. Please take it." The Imām^AS told his companions, "Take it. It is *halāl-e-ṭayyib* (chastely permitted)." There were some dates, rice, *ghee* (butter oil), onions, butter, fish, salt and firewood, a cooking vessel, water and some gold coins. The ship and its people went away after handing over all these things.

737. Imām Mahdi^AS is narrated to be sitting on the ship. The ship was sailing. It entered some deep waters. A storm appeared all of a sudden. So much so that the shipmaster failed to steer the ship any further. Miyan Syed Salamullah^RZ came to the Imām^AS in great anxiety and saw that the Imām^AS was in *muraqaba*. Miyan Salamullah^RZ told the Imām^AS, "There is *qahr* (calamity) in the ship". The Imām^AS said, "Why are you telling me? When had I told you that I had any authority over the commands of Allah Most High?" Miyan Salamullah^RZ said, "Say it under oath that you do not have the keys of the divine treasures in your hands." Imām Mahdi^AS raised his head and saw towards the sky and the ocean a few times. The storm subsided. They saw that the ship, which needed a fortnight to reach a port, was already in that port. On a search in the ship, it was found that the stock of provisions on the ship had depleted. Imām Mahdi^AS then said, "You were not patient to see why Allah had sent this storm."

738. Imām Mahdi^AS is narrated to have gone to *Kaabathullah* and sat near it. The companions asked him why he was not performing the circumambulation of the *Kaabah.* An hour elapsed. Miyan Shah Nizam^RZ was *sahib-e-kashf.* He saw that the *kāba* was circumambulating around the Imām^AS. Then the Imām^AS told the

ShahRZ, "Allah has given you the eyes. You see. The others do not see."

739. A respected elderly person (*buzurgwar*) is narrated to have said, "Be a rider in your heart of hearts. Bodily be on your feet. The sign of recognizing the Truth is that you run away from the people. Be silent on the knowledge of spiritual mysteries (gnosis)."

740. A *mughal* came to Imām MahdiAS and sat before him. He said, "O Syed, The sign of Mahdi is that the sword does not cut him." The ImāmAS gave his sword to him and said, "Try now." He took the sword in his hand and did his best to attack the ImāmAS. He had no strength to raise his hand. He told the ImāmAS, "A stone or lump of iron is tied to this sword. Hence, I could not raise it." The ImāmAS said, "O brother, the work of the sword is to cut. The work of water is to drown. The work of fire is to burn. But none would be able to wield power over the MahdiAS or MustafaAS."

741. Bandagi Miyan Shah NizamRZ and some companions were sitting. Imām MahdiAS was washing his teeth. The ShahRZ said, "Miranjeo, the ulema say that sign of Mahdi is that if he plants a dry branch (of a dead tree) in the earth, it will sprout and yield fruit." The ImāmAS planted his *miswak* (the dry piece of wood from a particular tree), which was in his hand. Immediately, it became green and bore fruit. Then the ImāmAS took it out of the earth. The ImāmAS said, "This work is of a trickster. The meaning of the *Hadis* (Prophet's tradition) is that the hearts will become alive during the period of Imām MahdiAS."

742. It is narrated that Imām MahdiAS went to take a bath in the river Sabarmati. He saw a young stranger there. The ImāmAS asked him to rub his back. He did as told. Then the ImāmAS told him, "Now you sit and I will rub your back." As soon as the ImāmAS placed his hand on the back of the stranger, the latter got into a divine ecstasy. He began to see strange things.

743. Bandagi Miyan Syed Khundmir[RZ] is narrated to have gone to Sabarmati River. There he saw that somebody was washing the mouth of his horse. Miyan[RZ] asked, "What are you washing?" He said, "I am washing the mouth of the horse." Miyan[RZ] said, "Wash the mouth of your heart." Miyan[RZ] concentrated. Then the stranger had a *kashf*. He was in a divine ecstasy. He remained in the company of the Miyan[RZ]. However, he could not stay in the *dā'ira*. He stayed elsewhere.

744. Imām Mahdi[AS] is narrated to have taken a bath at the city of Farah (in Afghanistan) and was in remembrance of Allah while drying his hair sitting in sun at a place. All of a sudden a snake emerged from a hole and raised its head. The Imām[AS] bowed his head and placed it before the snake and said, "If Allah has commanded you to bite (me), we consent." Then the snake withdrew its head in the hole. The Imām[AS] too lifted his head. Again the snake came out and the Imām[AS] placed his head in front of it and said, "If it is the will of Allah, we consent." The snake withdrew again. The snake emerged a third time and for a third time the Imām[AS] placed his head in front of it. The snake this time spoke and asked a few questions. It then said, "We were eager to see you and have come to see your *jamal* (beauty)." The snake came near the feet of the Imām[AS]. It rolled on his feet and went away.

745. Imām Mahdi[AS] was sitting at a place. All of a sudden a big snake came. The Imām[AS] spread both his feet in front of the snake. The snake rolled on both his feet and went back into its hole. This snake was from among the descendants of the snake, which had come in the august presence of Prophet Muhammad Mustafa[SLM].

746. It is narrated that Imām Mahdi[AS] was taking his bath on a Friday. Miyan Shaikh Bhik[RZ] was pouring water. He was hearing every drop of water that was falling from the body of the Imām[AS] say, "I am grateful to Allah. Cleanliness and purity is for You. You have blessed me with the touch of the body of the Master of the Times (*Sahib-uz-Zaman* --- that is, Imām Mahdi[AS]).

747. Imām Mahdi^AS was performing *wuẓū* (ablutions). Bibi Fatima^RZ was pouring water. An owl was sitting somewhere and making noises. The Bibi^RZ said, "People say that owls were human beings earlier." The owl said, "O Mahdi Mauood^AS, it is not as the Bibi^RZ says. We were not human beings earlier." Imām Mahdi^AS smiled and told the Bibi^RZ that the owl was saying like that.

748. Bandagi Miyan Syed Khundmir^RZ was delivering his sermon on the explanation of Qurān between the *'Asr* and *Maghrib* prayers. A big snake came. The brothers intended to kill it. Bandagi Miyan^RZ prevented them. He allowed the snake to come and sit near him. When the sermon was over, the snake went away. Bandagi Miyan^RZ then told his companions, "This snake is from among the descendants of the snake that had come to meet Prophet Muhammad^SLM. It was a jinni, had affirmed (*tasdiq*) Imām Mahdi^AS and had come to listen to the explanation of Qurān.

749. Shaikh Sadruddin had come to meet Imām Mahdi^AS. The Imām^AS, clad in good clothes and with a bow in one hand and an arrow in the other was standing in a cultivable field and was eating leaves of the trees. The Shaikh saw all this and said, "There is no Allah here." He turned around and started walking briskly. An unknown voice told him, "O Sadruddin, go back." He recited *La haul*…and continued walking. Then a voice came from a tree, "O Sadruddin, go back. Why are you spoiling your faith (*imān*)? Go and meet him at least once." Again he recited *La haul*…and continued to walk. A third voice came from water. After this third incident, Sadruddin returned and met the Imām^AS, listened to the explanation of Qurān, performed the initiation (*tarbiat*) ritual. Then he told the Imām^AS, "I do not know you as Mahdi." The Imām^AS told him, "Engage yourself in *zikr* for three days." He did as told. Then he came to the Imām^AS lamenting, fell on his feet and said, "Today I repose faith in you that you are Mahdi-e-Mauood^AS, as I have come to know of it from Allah Most High."

750. Imām Mahdi[AS] is narrated to have strictly prohibited the uttering of the word *talaq*. He said, "Allah will disgrace the person who utters the word. It is making one's own wife sleep in front of another man. If the woman is irreligious, the man is not blameworthy if he divorces her."

751. It is narrated that the practice of the migrant-companions in respect of *tarbiat* was like this: A person asked Bandagi Miyan Shah Nizam[RZ] to perform the initiation (*tarbiat)* ritual of his son. The Shah[RZ] delayed it. Then he insisted on the performing of the ritual. The Shah[RZ] looked at the *lauh-e-mahfuz* (the guarded tablet on which, according to the Muslim belief, is written the doings of humankind from sempiternity) to ascertain the beginning and the end of the person being initiated. When he found that everything was good, he performed the ritual of *tarbiat*. He said, "This is the name of Allah. It should be given (shown) to a person who is a man of faith (*imān*). The person who is given should be benefited. The person who takes it should benefit from it."

752. It is narrated that after coming out of the rank of humanness (*nasut*), when the existence of the kitchen of the morsels with all the paraphernalia of tastes and relishing is burnt down and the connection of the fire of the *zikr-fana* is established, the luminosity of lust (*nafs*) is manifested. Its veil is of a very pleasant blue colour. After this the luminosity of the heart dawns. Its veil has the colour of a red cornelian. Looking at it creates a great eagerness and zeal in the heart of the *salik* (the seeker of Allah). After this the luminosity of the head spreads. The colour of its veil is white. *Ilm-e-ladunni* (knowledge of divine inspiration) begins to be revealed at this stage. The luminosity of the soul is secretly revealed and the colour of its veil is very pleasant yellow. By looking at it, the *nafs* becomes weak and the heart gains strength. Then the concealed luminosity manifests. The sign of the Holy Ghost (*ruh-ul-quds*) is directed towards this. Its veil is black. It is very clear, magnanimous and frightful. By looking at this black veil the *salik* perishes and his

existence begins to shiver. The objective of the elixir of life (*aab-e-hayāt*) is in this darkness.[81]

753. *Mashayakh-e-Tariqat*[RA] has said, "An apostate of *Shari'at* recites the Islamic testification of faith, *La ilaha illa Llah, Muhammadur Rasulullah* (There is no god but Allah and Muhammad is His messenger) and his work begins. But an apostate of *Tariqat* does all the good deeds of both the worlds, yet he cannot start his work. *Na'uzu billahi minha* (May Allah protect us from it), presently he remains besieged in seven veils. The first unknown veil is of Satan. It is of a dirty colour and there are ten thousand other veils in it. After all these veils are lifted, there is the unknown veil of the *nafs* (lust). It is blue in colour. There are ten thousand other veils in it. When all these veils are lifted, there is the unknown veil of the heart. It is red and there are ten thousand other veils in it. After lifting all these veils, there is the unknown veil of the head. Its colour is white. It is very thin and there are ten thousand other veils in it. All these veils have to be lifted. After this, there is the unknown veil of the soul. It is deep yellow. There are ten thousand other veils here. They have to be rolled up. After this there is the concealed veil (*parda-e-Khafi*). Its colour is a terrific black. There are ten thousand other veils in it. All these have to be lifted. Then comes the veil of *ghaib-ul-ghuyoob* (most unknown of the unknown). Its colour is green and there are ten thousand other veils in it. All these have to be rolled up. There is a *hijāb* over all these seventy thousand veils, which are related to the *salik*. This *hijāb* is from Allah. All the veils are hidden in this *hijāb*. It is not that Allah is hidden in anything. Nothing can hide Him. After all this removing of the seventy thousand veils is in itself a *hijāb*, which reaches a very big *hijāb*. Prophet Muhammad[SLM] has said, 'There is a veil of luminosity. If you remove it, the luminosities of the *ẕāt* (of Allah) will burn the power of your vision (*basarat*) to its farthest limit.'"

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[81] Darkness in darkness in darkness/The existence of the Creator is in darkness. (*Siahi dar siahi dar siahi / Wajud-e-Kirdigar andar siahi.*

754. It is narrated that as the time of the demise of Prophet Muhammad[SLM] was nearing, Jibrail[AS] and the angel of death (*Malak-al-Maut* -- Izrail[AS]) came. Jibrail[AS] stood near the feet of the Prophet Muhammad[SLM] and Izrail[AS] near his head. A voice was heard from the Lord of the Worlds. Izrail[AS] ran away towards the East and Jibrail[AS] towards the West. Allah Most High came and kissed the forehead of the Prophet[SLM]. The *ẕāt* joined the *ẕāt*. Syed Muhammad Gesudaraz[RA] has narrated this fable.

755. Prophet Muhammad[SLM] had high fever at the time of his demise. Bibi Aisha[RZ] (his wife) said, "It is time for *namāz*." The Prophet[SLM] said, "Bring water." She said, "I have brought water." The temperature was rising. She again said, "It is time for the *namāz*." Thrice he asked her to bring water. Bibi[RZ] says that fever was very high. Later, the Prophet[SLM] breathed his last.

756. It is narrated that as the time of the death of Bibi Khadija[RZ] (first wife of Prophet Muhammad[SLM]) arrived, she told her husband, "Shroud me in your *chadar* (a large piece of cloth wrapped around the body). Do not forget your bondmaid on the Day of Resurrection. Get me the glory of being the mother of Bibi Fatima[RZ]. I am poor. Muhammad[SLM] has come in my *nasib* (destiny). I did not keep any thing. I have given a thousand *tinke* (coins) and forty *zarain* in charity in the way of Allah." After this oral will (*wasiyat*), she passed away.

757. As the time of the death of Bibi Fatima[RZ] (daughter of Prophet Muhammad[SLM]) arrived, it is narrated, she washed her shroud with her own hands. She made her children sit near her and, giving them her secret, told them, "You will be without mother." Her husband Ali[RZ] was in the mosque. She sent word asking him to come home. Ali[RZ] asked her, "What are you washing?" "My shroud!" she said. Ali[RZ] was astonished. The Bibi[RZ] passed away. All the companions of the Prophet[SLM] came for her funeral and supplicated for her deliverance. Ali[RZ] saw in his dream that the Bibi[RZ] had become highly distressed by the questioning of *Munkir-o-Nakir* (the

angels who check the lifelong deeds of the deceased). She was telling them, "Do not be hard on this frail person. I have just been saved from the travails of death at the hands of the Angel of Death. Ali^RZ asked the Bibi^RZ, "What is the reason for this?" The Bibi^RZ said, "Somebody's needle was with me. I did not return it. I had kept it in the crevice of the wall. Return it to its owner soon." He returned it. It was then that the Bibi^RZ was able to give convincing answers to the angels. May Allah be praised! What would happen to people like us when an eminent person like the daughter of the Prophet^SLM had to face such a situation?

758. Prophet Muhammad^SLM is narrated to have asked the soul of Prophet Musa^AS, "How was your soul removed from flowers?" Prophet Musa^AS said, "When I smelt the first flower, I felt like a live sheep being skinned. When I smelt the second flower, I felt like a live fish being mercilessly rubbed on a stone to clean it and then bake it on a frying pan. When I smelt the third flower, I felt like *muslin* being spread and dragged on a tree of thorns and the *muslin* is torn to pieces. Death came to me with such hardship."

759. Ibrahim^RZ, son of Prophet Muhammad^SLM, passed away. The Prophet^SLM himself gave the boy the funeral bath and supplicated for his salvation. *Munkir-o-Nakir* came and asked the boy, "Who is your Lord?" The boy said, "Allah is my Lord." Who is your *nabi* (Prophet)?" The boy said, "My father." The angels raised their hand. The boy let out a shriek. The Prophet^SLM heard it. He returned and said, "Your father is Muhammad, the Messenger of Allah." The companions of the Prophet^SLM cried very much at this and told him, "O Messenger of Allah, what would be our fate if this is the fate of your seven- year old boy?" It was at that time that the following verse of Qurān was revealed, *Allah confirmeth those who believe by a firm*

saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.[82]

760. Abdullah Bin Salam narrates that when the Angel of Death seizes the souls of all and everybody was dead, Allah will ask him to seize his own soul and die. "Remove your own soul from your body and hand it over to the Truth (God)." Izrail[AS] will come on a hard rock. He will extend his right hand under the Empyrean. He will pierce his strong fingernails in his body and make efforts to extract his soul from within his body. He will let out a shriek because of the pain accompanying death. If the entire population (*makhluq*) were to be alive, it will die out of fear on hearing the frightful shriek. Then Izrail[AS] would say, "Had this slave (I) known that the pain of death would be so severe, this slave would never have accepted the job of making people die." Then the Voice will come, "O Izrail, Give your life." Then Izrail[AS] will die in great pain out of the fright of the Voice.

761. It is narrated that when the time of the death of Abu Bakr[RZ] (first Caliph of Prophet Muhammad[SLM]) came, he saw in a dream that the Prophet[SLM] has come to the sky of the earth among the angels and called Bibi Aisha[RZ] (daughter of Abu Bakr[RZ] and wife of Prophet[SLM]) and told her, "The time of Doomsday journey has come for your father." Hence, Abu Bakr[RZ] started pronouncing his will (*wasiyat*). It said, "Use this blanket for my shroud because the Prophet[SLM] has seen it. I was wearing this blanket when I repented (*tauba*) and lamented. These two *chital* (coins) were fixed as our *taiyun* (fixed periodical income). We have kept the sum as on trust. Give these two *chital* to Umar[RZ] when he succeeds me, and tell him to assign these two *chitals* in the account of the faqirs." When his temperature rose, there was honey in his house. He said, "How do I face Prophet Muhammad[SLM]? There was no honey in the house of the Prophet[SLM] when he died. There is honey in my house now." Abu Bakr[RZ] passed away after this. His body was taken to the mausoleum

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[82] (S. 14: 27 MMP)

of Prophet Muhammad[SLM]. The door of the mausoleum opened on its own. Abu Bakr's grave was dug next to the grave of the Prophet[SLM]. Ali[RZ] got down into the grave. He saw that the hand of the Prophet[SLM] was on the face of Abu Bakr[RZ]. The Prophet[SLM] was supplicating, "O Allah, forgive and deliver my *ummah* as a charity of this gray beard." The divine command arrived, "O Muhammad, had you asked for forgiving the sinners, I would have accepted it. We hold Abu Bakr in such high esteem." Then a Voice said, "Go back. The friend has perished in the Friend." At that time, Ali[RZ] said, "We had not recognized Abu Bakr[RZ]."

762. A slave is narrated to have injured (second Caliph) Hazrat Umar[RZ]. When the time of his death arrived, Umar[RZ] started to pronounce his will, "Take us (my body) near the mausoleum of Prophet Muhammad[SLM]. Bury me inside the mausoleum if the door opens on its own. Otherwise, bury me outside." The door opened on its own. They dug the grave inside the mausoleum and interred him. Ali[RZ] entered the grave. There he saw that the earth ran from the four sides to attack the body of Umar[RZ]. His body was laid to rest avoiding the earth from all the four sides. Umar's twelve-year-old son Abdullah was concentrating on seeing his father's body for 12 years. He did not see his father for twelve years. Then he saw that Umar[RZ] was briskly going. Abdullah called, "O father." Umar[RZ] did not reply. Again he called, "Umar Khattab[RZ], stop there. I have something to ask." Then he asked, "How did you fare with Allah?" Umar[RZ] said, "They kept me for twelve years at the position of anger. They are taking me to the position where I have to account (for my deeds). I go along with Prophet Muhammad[SLM]. I may be forgiven as a charity of the Prophet[SLM]." Umar[RZ] had killed his father and son because of his friendship with Allah. When he became the Caliph, he divorced his wife whom he loved. (He did this because) he had done something violating the *Shari'at* one night for the sake of that woman. He would take care of the people after the day dawned and at nights he would go the graveyard and spend his time in the remembrance of Allah. If such a pious man had to face such retribution, what would be the fate of other people?

763. It is narrated that Usman[RZ] was the Caliph and used to sit on the pulpit and deliver his sermons. He had become very old and weak. People and gifts used to come in large numbers. He had appointed his friends on various posts. The other thing is that the system of the government had changed. Hence, an army had come. Usman[RZ] was sitting in solitude (*i'tekaf*). Ali[RZ] had sent his sons Hasan[AS] and Husain[AS] to convey his salutations to Usman[RZ]. He had also sent a message that he was also sitting in solitude. Hence he could not come and had sent his sons. When this message was conveyed, Usman[RZ] said, "Prophet Muhammad[SLM] had come and asked me to come. Our time is over. Therefore, you may go and give Ali[RZ] my salutations. Ask him to send me water." The army came and besieged the mosque and did not allow the taking of water. Usman[RZ] was reciting the Qurān. He reached the Verse, …*And Allah will suffice thee against them*…[83] A Negro slave came and separated the head of Usman[RZ] from his body. The blood fell on the copy of the Qurān. Then he breathed his last.

764. Hazrat Ali[RZ] came to the mosque in the morning and told the people, "Wake up. It is time for the *namāz*. He was in the *mehrab* (prayer niche in a mosque). Abdur Rahman came and injured Ali[rz]. Ali[RZ] was taken to the *hujra* (room). He called Umm Salama[RZ] and orally announced his will (*wasiyat*), "Do not place me in *khak* (dust)." He told Hasan[AS] and Husain[AS] (his sons), "I have made over to Allah." He lamented very much. Umm Salamah[RZ] told Ali[RZ], "You have so obediently served (Allah) and yet you repent (*tauba*)?" Ali[RZ] said, "The boat of life has fallen into the ocean of death. The sails (*badban*) of fortune (*naseeb*) are cut. The winds of freedom from want (*be-nayazi*) are blowing. The boat of life is cruising in the air. Eighteen thousand angels have come to see what Allah commands in favour of Ali[RZ], and where he will be taken (it is not known). The

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[83] (S. 2 137 SAL) …*Fa-sa-yakfiikahumullaah,…(SAL).* However, Hazrat Vali bin Yusuf translates the Verse like this: …*Soon Allah will take revenge on them (for the harm done to you)…*

time has come to us. Our obedience and service is (so insignificant) as a hair. Death has become a garland around our neck. And the winds of freedom are flying our soul. It is not known where it will take us." After he said all this, he died.

765. Malak-al-Maut[AS] (Angel of Death) came and tortured Khwaja Hasan Basari[RA] so much that he rubbed his nose on the mud. *Kiramun Katibeen* (angels who record the deeds of the human beings) tendered evidence that "O Angel of Death, We have not recorded any wrong-doing of this person during the last thirty years. You are torturing him like this?" Allah's command arrived, "Two witnesses are giving the evidence (of his righteousness). Do not torment him." After this the Angel of Death released him. It was after this that Hasan[RA] died. He was taken into the presence of the Lord of the Worlds. Allah said, "O old man, you said two cycles *(rak'at)* of prayers on that night. I have accepted it. Had I not accepted it, do you know what I would have done? (In other words, I would have sent you to the Hell.) I have now given you salvation (*najāt*). Go to Paradise."

766. When the time of the death of Khwaja Junaid[RA] arrived, he was crying profusely. His companions asked, "Your Honour has prayed and obeyed so meticulously. Why do you lament so much?" He said, "Our obedience and service has now become like a hanging hair. Strong winds are blowing. It is not known where the winds will take it." It was after this that he died. *Munkir-o-Nakir* arrived in the grave and asked him, "Who is your Lord?" Junaid[RA] said, "Ask Allah. My saying will be true if Allah accepts it. Otherwise, what is the credibility of my saying (anything)?" Allah said, "My slave tells the truth. Come away." *Munkir-o-Nakir* went away.

767. It is narrated that when an *aulia-Allah* died, *Munkir-o-Nakir* came and asked him. "Who is your Lord?" The *aulia-Allah* said, "I will talk to your Master. It is impossible to talk to you. Go away with your honour. Otherwise, you will be disgraced." Allah's command arrived, "Come away from him." *Munkir-o-Nakir* went away.

768. Bibi Rabe'a[RA] is narrated to have asked Allah, "Has any of my deeds been accepted at Your door?" Allah's command arrived, "One of your deeds has been accepted at Our door. Our dog was thirsty. You gave it water to drink. I have accepted that deed of yours." The Bibi[RA] died. *Munkir-o-Nakir* came in the grave. They asked, "Who is your Lord?" The Bibi[RA] said, "Have I forgotten my God, now that I am buried under one-and-a-half yards of mud, that you ask me?" *Munkir-o-Nakir* went away.

769. It is narrated that an *aulia-Allah* died. He was taken into the presence of the Lord of the Worlds. Allah asked him, "What did you do in the world?" He said, "I worshipped You for four hundred years in the world." Allah commanded, "Set a place for him four hundred years away from the Hell." Seeing that place, he was astonished. He complained, "O Lord of the Worlds, I am in great torment." Allah's command arrived, "You worshipped for four hundred years. You trusted your worship (*ibadat*). Hence, We kept you at a distance of four hundred years away from the Hell." He then said, "Give me salvation by Your grace (*fazal*)." Allah said, "Now that you have recalled Our *fazal*, We give you salvation and are sending you into Paradise."

770. An *aulia-Allah* died. He was taken to the august presence of the Lord of the Worlds. Allah asked, "What did you do in the world?" He said, "I worshipped You for four hundred years." He felt very thirsty and was in distress. An angel with water passed in front of him. He asked the angel for water. The angel asked, "What will you give me for it?" He said, "Two hundred years of worship." The angel gave him one glass of water. The thirst increased. He asked the angel, "Give me one more glass of water." Again the angel asked, "What will you give me for that?" "The rest of the two hundred-year worship," he said. The angel gave him another glass of water. He drank it. Then the angels of the Hell came and dragged him towards the Hell. The he pleaded with Allah for his deliverance. Allah said, "You have sold your four hundred-year worship for two glasses of water. What do you want now?" "Give me salvation by

Your Grace," he asked. Then Allah commanded the angels "Leave him. He has recalled Our *fazal*. I have saved him from the Hell and granted him the Paradise."

771. Prophet Muhammad SLM is narrated to have said that Jibrail as came to him one day. There was some mud on his clothes. The Prophet SLM asked him, "What is this: mud on your clothes?" Jibrail AS said, "A worshipper (*abid*) died in a forest today. Allah commanded us four angels to bury him. We did. The mud has stuck to our clothes." The Prophet SLM said, "How did he fare with Allah?" It was not so good," said Jibrail AS. "Why," asked the Prophet SLM. Jibrail AS said, "He was taken to the presence of Allah. Allah asked him, 'What did you eat in the world?' 'I have not eaten anything in the world except a pomegranate a day and worshipped You.' Allah commanded, 'He has worshipped. Keep his worship on one side of the balance and place one seed of the pomegranate on the other side.' The angels did as told. The side of the balance with the worship went up and the side with one grain of the pomegranate went down with its weight. Allah commanded that this worshipper be taken to the Hell. The angels began dragging him to the Hell. He pleaded with Allah, 'Give me salvation by your *fazal*.' Allah now commanded, 'Leave him. He has remembered our *fazal*. We have saved him from the Hell and have bestowed the Paradise on him.'"

772. Prophet Muhammad SLM is narrated to have said the sides of the grave of Yahya Ibn Ma'az had closed to so narrow a pass that his bones had crashed into one another. His companions had asked him for the reason of this trouble. The Prophet SLM said that a little camel's urine had fallen into his bread without his knowledge. He had eaten that bread. Hence, the trouble. If that had happened to him, what would happen to others?

773. Prophet Muhammad SLM is narrated too have said that the Empyrean of Allah shook when Yahya Ibn Ma'az died. The Prophet SLM himself went on his toes to seek and supplicate for his salvation. Some other prophets AS and angels too had come. He said

that the sides of the grave of Yahya had closed so severely that his bones were crushed into one another. The companions asked the Prophet[SLM] for the reason. The Prophet[SLM] said, "A little urine of a camel had fallen on his clothes without his knowledge. He said his prayers with the unclean clothes. That was the reason."

774. Bayazid[RA] reached the presence of Allah. Allah Most High said, "I have placed you in Paradise." Bayazid[RA] said, "That is the place of obedient people." Again Allah commanded, "Shall I place you on the Empyrean?" That is the place for the nearest people (*muqarriban*)." Then Allah asked, "Do you love Me?" Bayazid[RA] kept quiet. Then Allah said, "I do not like you. What will you do?" Bayazid[RA] said, "I will shout (*na'ra*)."

775. It is narrated that a dog came near Bayazid Bistami[RA]. Bayazid[RA] withdrew his clothes because his clothes would become unclean if they touched it. The dog gained power of speech and spoke, "O Bayazid, are you better than us?" Bayazid[RA] said, "We are better if there is faith (*imān*) in us. Otherwise, you are better."

776. Bayazid Bistami[RA] is narrated to have said in a state of ecstasy, "I am pure (clean) and great is my glory (*Subhani, Ma Azam Shani*)." When his ecstasy over, his disciples told him that he had said this. Bayazid[RA] said, "Kill me if I say similar things again." Later, he was in ecstasy again and repeated similar things. His disciples took a sword and hit him. But he was not wounded. At that time, Bayazid[RA] was saying like this, "There is nothing other than Allah in my robe (*jubbah*)." When his ecstasy was over, the disciples told him, "O our *pir* (preceptor), We hit you with the sword many times. You were not wounded." Bayazid[RA] said, "Had I been Bayazid at that time, I would have been killed. At that time, Bayazid was God (that is, Bayazid had fully perished (*fana*) in Allah)."

777. Khwaja Hasan Basari[RA] is narrated to have said, "My teacher served as a *mujawar* (attendant) of *Kaabathullah* (The Holy Shrine at Makkah) for thirty years and taught the people of Makkah for thirty

years. I was with him at the time of his death. He was crying exceedingly. I asked him why he was crying. He said, "What do I do? He does not accept." He died in the same predicament. Allah knows what was his *anjam* (end), said Basari[RA].

778. An elderly respected person (*buzurgwar*) is narrated to have said that the life of this world is of a couple of days. It is spent in a good or bad condition. Whatever comes on the head of the son of Adam[AS] will go. The leader of the leaders, the greatest learned man of the oldest knowledge (*ilm-e-qidam)* noblest of habits and virtues, chief of the groups of religious followers (*ummah*), elegantly handsome, dignified, of grandeur and the best creature (*behtareeen makhluq*), Hazrat Syed Muhammad Mahdi-e-Mauood[AS] is narrated to have said that he was a *vali* (saint) when Adam[AS] was between water and mud. This means that he, along with Prophet Muhammad[SLM], was very close to the manifestation of the luminosity of Allah's *vilayat* (sainthood) in sempiternity.

779. It is narrated that a *faqir* said his *'Asr* prayer in a mosque in the leadership of an imam. After the prayers were over, the imam asked the *faqir*, "Where have you come from?" The *faqir* told him where he had come from. Then the imam asked him, "Where do you get your food from?" The *faqir* said, "From the house of Allah." The imam said, "The (specific) source of the food is needed." Immediately the *faqir* said the *'Asr* prayers again. The imam asked the *faqir*, "What prayers did you say after *'Asr?" The faqir* said, "*'Asr* prayers." The imam said, "Prophet[SLM] has said, 'Say your prayers in the leadership of any good or bad person.'" The *faqir* said, "Yes, it is true. But saying one's prayers in the leadership of a *mushrik* (polytheist) is not permitted (*jaiz nahin*). Hence, I repeated my prayers. You are not sure of Allah Most High. Allah says, *There is*

nothing that moveth on earth the nourishment of which doth not depend on Allah."[84]

780. Prophet Dawood[AS] was going into his *hujra* (room). The Angel of Death met him on the way. Dawood[AS] told him, "I will go into the *hujra*." The Angel of Death said, "No permission." The Angel extracted his soul on the way itself. Prophet Sulaiman[AS] was standing. The Angel of Death arrived. Sulaiman[AS] said, "I will sit for an hour." The Angel said, "No permission." Sulaiman[AS] was still standing. The Angel extracted his soul. Prophet Musa[AS] had gone into the forest. Somebody said, "He, whom I prevent, is stopped. I will prepare the grave, whether it is right or not." Musa[AS] entered the grave. He intended to come out. The Angel of Death came and said, "No permission." He extracted the soul of Musa[AS]. Prophet Yusuf[AS] had gone out. The Angel of Death came. Yusuf[+] said, "I will go in." The angel said, "No permission." His soul was extracted then and there.

781. It is narrated that Esa[AS] went into the forest. The Angel of Death came to Bibi Maryam[AS]. The Bibi[AS] said, "I will meet Esa[AS]." The angel said, "No permission." He took away her soul. Esa[AS] returned and saw that she was still in prostration (*sajda*) at the time of *tahajjud* (non-obligatory late night prayers). Jibrail[AS] came and told Esa[AS] that Bibi Maryam[AS] had died. Esa[AS] came out and asked the people to come for the funeral of his mother. Nobody came. The angels informed Allah about the condition of the Bibi[AS]. Allah commanded them, "You go with *houris* (maidens of Paradise). Dress Maryam[AS] in the robes of Paradise and bury her." She was buried as commanded. Esa[AS] saw Maryam[AS] in his dream. He asked, "How did you taste death?" She explained about tasting one cup. Esa[AS] heard it. A voice said, "We have tasted three cups like this."

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[84] (S. 11: 6 SAL).

782. It rained for seven days on Esa AS. He was anxious and told Allah, "All the living beings have houses. I have no house." Allah's command arrived, "Build your house in the river." Esa AS collected hay, mud and stones for seven days. There was a flood. Everything was washed away. Esa AS said, "O Allah, You make fun of us?" Allah's command arrived, "You are joking with us. You know that the world will perish like the flowing water. And you desire a house?" Esa AS repented.

783. It is narrated that a *vali* lived in a city. There was heavy rain. Walls fell down. The town people went to the *vali* and asked him to supplicate Allah that the walls did not fall. The *vali* felled the walls of his house. Somebody asked him why he did so. He said, "Allah wished that the walls should fall. And He felled them. And we fulfilled Allah's wishes."

784. It is narrated that a thought of the *nafs* (lust) aggressively occurred to a *murid* (disciple) urging him to "go with the warriors (*ghazi*) and fight to achieve martyrdom." The *murid* said, "I trust in Allah and I have no money to spend." The *nafs* said, "Avoid giving anything to anybody." The *murid* said, "I remain in seclusion and remember Allah. Looking at anybody will bring (evil) thoughts (*khatrah).* It will become *jalwat* (manifestation). {That is, it will not remain *khilwat* (seclusion)}." The *nafs* suggested, "You go either in front of them or behind them and continue remembering Allah. You can do both things at the same time." The *murid* thought over the matter. The *nafs* became very aggressive. He could not decide whether the thought was divine or satanic. He went to his *murshid* (preceptor) and told him about his mental anguish. The *murshid* said, "This is the deceit of the *nafs*. You have confined yourself to the path of Allah and my company. The *nafs* is deceiving you. When the *nafs* saw that you have no greed for the world, it is deceiving you by presenting worldly deeds as religious deeds. You will get the rank and glory of martyrdom (by your indigence and hunger) every moment of your life. The *nafs* is trying to harm you." The *murshid* gave his *murid* his *paskhurda* (sanctified leftover) water and said, "Go

and engage yourself in *zikr* (remembrance of Allah) and remain steadfast in my company till your death."

785. The time of the death of a *vali* was nearing. He remained unconscious for three days and then was in the throes of death. His disciples told each other, "He was such a *kamil* (perfect) saint and he is facing such a situation!" At the same time, another *vali* came and said, "*Assalam-o- Alaikum.*" The *vali* in the throes of death replied, "*Álaikum Assalam.*" After this, the *vali* died. The *murids* told the other *vali,* "Was the delay because of your impending visit?" The *vali* said, "No. The late *vali* was in the vision of Allah. The Angel of Death could not come near the *vali.* Our meeting gave him the break. Hence, the Angel of Death came near him and extracted his soul (from his body)."

786. It is narrated that a *dervish* used to fast for a whole year. At the end of the year, the king would come and extend his hand into his *hujra* and feed and cause the *dervish* to drink water with his own hands. Then he would leave the *dervish* in the room. For the ensuing whole year the *dervish* would remain in hunger and solitude. He would take all the trouble to satisfy his *nafs* in the hope that the king and many other people would come to him at the end of the year. A perfect saint came to that place. The king met him and praised the *dervish* very much. The saint asked the king, "After how many days will the *dervish* break his fast? I too will meet him." "Just a few days more," said the king. The saint camped there. The day of the *dervish* breaking his fast arrived. The king was ready and informed the saint. The saint came and there was some delay in the king's going to the *dervish*. The king did not go. The king's servants informed the *dervish* that the king would not arrive. The *dervish* heard this news and died instantly. The saint asked the king to go. The king arrived and saw that the *dervish* had died. The king became perplexed. He asked the saint, "What is this?" The saint said, "The food did not reach the *nafs* of the *dervish* (in time) and he died."

787. A *vali* has narrated that Prophet Muhammad[SLM] came below the Empyrean during *Mi'raj* (his midnight journey of the seven Heavens) and saw that a young man was sleeping there with a blanket wrapped round his body. The Prophet[SLM] asked, "O Allah, who is this man?" Allah said, "He is our slave. Children troubled him in the world by their play and pranks. Hence, he came here and is sleeping under the Empyrean."

788. The night of *Mi'raj* arrived. Allah commanded Prophet Muhammad[SLM] to go and see the Paradise and Hell. The Prophet[SLM] saw the Paradise and came near the Hell. There was a cave and a house in it. The door of the house was closed. The Prophet[SLM] asked Jibrail[AS], "What is the reason for this?" Jibrail[AS] said he did not know. He asked those in charge of the Hell. They too said they did not know. He thought of seeing it. Allah's command came, "Place your hand on the door. It will open." He placed his hand on the door. Instantly it opened. The Prophet[SLM] went inside. He saw his parents hanging from a thorny and prickly plant (*saynd or zaqum* – with a bitter taste). The angels were torturing them severely. The parents too saw the Prophet[SLM] and cried excessively. They said, "O our son, Allah has selected and honoured you. We get great retribution here. Supplicate in our favour so that we are saved from this chastisement." There were tears in the eyes of the Prophet[SLM]. The Prophet[SLM] wanted to supplicate in favour of them. Allah commanded, "I have given you the authority:[85] either you seek the salvation of your *ummah* (the community of followers) or of your

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[85] Caliph Umar[RZ] says, "We went out with Prophet[SLM]. The Prophet[SLM] went to the graveyard. He sat down near a grave. He started weeping. We too followed suit. He asked us why we were weeping. "Because you are weeping," we said. The Prophet[SLM] said, 'This is the grave of Aamina Bint-e-Wahab (mother of the Prophet[SLM]). I had asked my Lord for permission to meet (*ziarat, mulaqat)* my mother. The permission was granted. I asked for permission to supplicate for her salvation (*shifa'at*). Allah declined permission. Hence, I grieved as the children grieve in such a situation.' (From *Mazaq-al-'Aarifeen*, translation of *Ahya-ul-uloom*, Vol. II, page 224, printed at Matba'-e-Nawal Kishore.).

parents." Prophet SLM heard this divine command and said, "I opt for the salvation of the *ummah*." He returned from there. The parents complained and cried excessively. The Prophet SLM said nothing. The Prophet SLM came out and the angels closed the door of the house. That is the realm of the Glorious Allah Most High: none dare speak there. A son like Prophet Muhammad SLM too could not say anything in favour of his parents. Beware! Please Allah.

789. A *vali* was sitting near a well. A person came. He went into the well and kept a bundle of money there. He drank water and went away forgetfully leaving the money there. Later, a boy went into the well to drink water. He saw the money there and took it to his house. After him an old man came to drink water. He drank the water and came out of the well. The person who had forgotten the money recalled his money and came to the well. He saw the old man and asked him to return his money. "Otherwise, I will behead you," he threatened. The old man said he had not taken the money. Annoyed, he beheaded the old man. The *vali*, who was sitting near the well, was sorry. He said, "O Allah, there is accountability for even a particle at your door. Somebody took the money; somebody else lost his life." *Hatif* (unknown voice) said, "The father of the boy used to work for the father of the owner of the money as a daily wage earner. He had not paid the wages. It was the right of the father of the boy. I got the money paid to the boy. The old man had killed the father of the owner of the money. I had him avenged. There is justice of even a particle at our door."

790. It is narrated that Bayazid RA came to Imām Ja'far Sadiq RA one day and said, "Show me my Lord." The Imām RA said, "How disrespectful this person is? Allah had told Musa AS, 'You will never see me.' How can you see Him?" Bayazid RA said, "That was the religion of Musa AS and this is the religion of Ahmed SLM. Muhammad SLM had seen Allah. His *ummah* too will see Allah." The Imām RA said, "Throw him into the River Tigris." He was thrown into the river. The river took him in and gave him a dip. Bayazid RA cried, "O Imām RA, Help." He was given a second and a third dip. The

Imām[RA] asked the Tigris not to float him. He remained immersed for a few moments. He lost his self-control and cried out for help. Then he said, "My objective is achieved. After a dip an opening came off in his heart and showed him the unknown world. He achieved the Vision of Allah. **QUARTET:** *O friar, since you are in the water (that is, in the worlds), you do not know your worth. / Why has your King (God) created you and what work has He to make you do? / You try to be aloof from Him, but he is not separate from you even for a moment. / He is busy with you, you have neglected Him, and this is not allowed.* **COUPLET:** *Get hold of the apron of Imām Mahdi[AS], and become carefree of both the worlds. / Bind your heart with Allah, and be without sorrow and with a happy heart.* **MASNAVI:** *At the door of Shah Muhammad Mahdi-e-Mauood Aakhir Zaman / the following five things were always manifest: / To sacrifice the body and soul or life / Giving up hearth and home for the sake of Allah /To adopt the profession of hunger and disgrace /And maintain patience. / The person who reposes faith in Mahdi[AS] / And obeys his commands, / Will surely see Allah without any veil.*

791. Imām Mahdi[AS] is narrated to have said, "O Miyan Dilawar[RZ], In your presence too twelve persons will be given glad tidings as twelve persons are given glad tidings in our presence."

792. Imām Mahdi[AS] is narrated to have told Bandagi Miyan Shah Dilawar[RZ], "First, it is this servant of Allah and, last, it is you."

793. In the discourse of Qazi Khan of Farah, Imām Mahdi[AS] is narrated to have told Bandagi Miyan Shah Dilawar[RZ], "You are one witness to the Vision of Allah and I am the second witness."

794. Imām Mahdi[AS] is narrated to have said, "The person, who has not seen Abu Bakr[RZ], should see Miyan Dilawar[RZ]."

795. Bandagi Miyan Shah Dilawar's twelve bearers of glad tidings are these: Miyan Abdul Karim Nuri[RA], Miyan Abdul Malik Sujawandi[RA], Miyan Yusuf[RA], Miyan Waziruddin[RA], Qazi Abdullah[RA], Miyan Abdu Shah Rumi[RA], Miyan Abdul Jaleel Mughal[RA], Shaikh

Miyan[RA], Miyan Aman[RA], Miyan Shekhu[RA], Miyan Abu Muhammad[RA] and Miyan Zainuddin[RA].

796. The ten bearers of Glad Tidings of Prophet Muhammad[SLM] are: Abu Bakr Siddiq[RZ], Umar Khattab[RZ], Usman bin 'Affan[RZ], Ali[RZ] Ibn Abi Talib, Sa'ad[RZ], Sayeed[RZ], Talha[RZ], Abu Ubaida[RZ], Zubzir[RZ] and Abdur Rahman[RZ].

797. The twelve bearers of Glad Tidings of Imām Mahdi[AS] are: Bandagi Miran Syed Mahmood[RZ] Sani-e-Mahdi, Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Nemat[RZ], Bandagi Miyan Shah Nizam[RZ], Bandagi Miyan Shah Dilawar[RZ], Bandagi Miyan Malik Burhanuddin[RZ], Bandagi Miyan Malik Ma'roof[RZ], Bandagi Miyan Malik Gauhar[RZ], Bandagi Miyan Malikji[RZ], Bandagi Miyan Ameen Muhammad[RZ], Bandagi Miyan Yusuf[RZ] and Bandagi Miyan Abdul Majeed Nuri[RZ].

798. The names of the nine[86] literal (*laghvi*) Mahdis are: Khwaja Hasan Basari[RA], Khwaja Junaid Baghdadi[RA], Khwaja Usman Maghrabi[RA], Khwaja Hasan Nuri[RA], Khwaja Abdullah Khafi[RA], Shaikh Esa[RA], Shaikh Abdul Qadir Gilani[RA], Shaikh Muhammad Arabi[RA], Syed Muhammad Gesudaraz[RA] and the tenth[87] is the Promised Mahdi, that is, Syed Muhammad Juanpuri is Imām Mahdi-e-Mauood, Aakhir-uz-Zaman, Khalifatur-Rahman, Khatam-e-Vilayat-e-Muhammadi, *Sallallahu-Alaihi-o-Sallam, Amrullah, Muradullah.*

AAMANNA-O-SADDAQNA

The End.

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[86] These nine persons had claimed to be Mahdi in their divine ecstasies but when the ecstasy was over they withdrew their claim.

[87] The tenth is Mahdi-e-Mauood[AS]. From the fortieth to the sixty-third year (for 23 years) he remained steadfast in his claim to be Imām Mahdi[AS] till his demise.

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